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Our Native Helpers; are They Adequately Supported?

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THIS is a very difficult question to answer in a way that will give satisfaction to all. Many men many minds. One man, or a company of men, might soon find a just and suitable answer, but so long as the matter is to be decided by the individuals of each individual Mission, it will be impossible to give an answer that will be acceptable to all. It is also difficult because of the great differences between the native helpers and the kinds of work which they have to do. The difficulties, however, should not cause us to fail to give it that consideration which its importance demands. Few mission questions are more practical and important than this one. The usefulness of our native helpers depends largely on its proper solution. They know that we have secured adequate support for ourselves and are fully able to secure the same for them. If we show ourselves selfish to our native Christians it will greatly weaken our influence over them. If the support which we decide upon is inadequate, then we sin against them by doing them an injustice in a vital matter. Inadequately supported workers are never efficient workers. The great Lord of the harvest has said that the "laborer is worthy of his hire."

All will agree that the native workers ought to be adequately supported, but there will be many opinions as to what constitutes a comfortable support. It is impossible to give a particular law that will apply in every case both as to place and time, but we may be able to find some general underlying principles that will assist us in coming to a just decision in every case, some legal standard for measuring out the adequate support for all times and places. The tailor has many different kinds of garments to make to fit very different individuals, but he makes them all by the use of one

standard measurement. Let us then seek a just standard, or standards, and then we can fit each support to each individual case. We must try to get the best standard, because an inadequate standard will cause us to measure out an inadequate support. No missionary would consciously defraud a native helper, but he might do so unconsciously by having a wrong standard. There are four standards which might be used. Let us examine them all.

I. NATIVE SALARIES.

We have been largely influenced in fixing the native salaries by the amounts paid by natives to natives. This at first sight seems to be a just standard, but only a small amount of examination will show it to be a very unjust one and very unsuitable for fixing the support of our native workers.

In the first place the average native salary falls far short of being an adequate support for those who are employed. Most of the Chinese work for starvation wages, and every one is expected to make a squeeze on whatever passes through his hands. Adequate support often depends more upon the "wine money" and the squeeze than upon the salary. We do not allow the squeeze, therefore we must not pay the squeeze salary. We may drive our native workers to squeezing and unjust practices by not paying them enough for a necessary support. If we take the native salary for a standard, then we must allow the native squeeze, but that we cannot do, because it is dishonest and leads to all sorts of dishonest practices. The Chinese will never be an honest people until from the government down they pay better salaries and forbid squeezing.

Then again it costs more to be a Christian than it does to be a heathen. I heard a brother missionary say one day while speaking of a native pastor who had recently died: "The first thing I want to do when I get to heaven is to look up Brother Wong and ask him to forgive me for not paying him enough salary to enable him to lead the life of an honest Christian gentleman." It costs more to run a good machine than a poor one. When we improve the human machine, rather when God improves it, the running expenses are increased. It costs us more to live than it does the Chinaman, not because we are foreigners but because we are Christians. Many foreigners who are not Christians can live even cheaper than the Chinese. This point is so clear and evident that it need not be dwelt upon.

It costs more to support a Christian man than to support a heathen, and it ought to, because he is worth more. We demand

more and better work than the natives, and therefore ought to pay more. A garment cut out for a poor little heathen will not fit a Christian, who under Christian influences has grown to be a bigger man. Some may fear that to pay larger salaries than the natives pay, will cause some to come to us on that account, and create a mercenary spirit in those who have already become Christians. With the aid of the Holy Spirit we can soon detect those who come to us for money alone; besides, the per cent. of employed ones becomes very small as the number of converts increase, and this difficulty will gradually decrease with time and the coming of the kingdom of God in all of its fulness.

As to the mercenary spirit, it would hardly be possible to add any appreciable amount to the great amount which already exists in China. The wisest man said, "Give me neither poverty nor riches." China has the poverty and a corresponding amount of the mercenary spirit. Both extremes are bad; let us try to find the middle ground of an adequate support. We all know that the average salary alone paid by the natives does not afford an adequate support. If then we wish a just standard for measuring out the adequate support, we must look elsewhere.

II. FOREIGN SALARIES.

The merchant comes to China to make money, and it is just that those who assist him should have some share in his profits. The present standard of wages paid by the merchant and other foreigners has been largely fixed by the amount of money made and consumed by them. They pay much more than the average native under similar circumstances. The missionary has not come to China to make money. The Chinese know this and will work much cheaper for the missionary than for the merchant.

This standard needs no further discussion, because we will all agree that it is as much too high as the other is too low.

III. THE COST OF LIVING.

Is it not a self-evident fact that the necessary wages for an adequate support will be the cost of that support?

Our own missionary salaries have been fixed by this standard, we ourselves generally being the judges. The average missionary has no sacrifices to complain of in the amount of his salary. It has been fixed by the just standard, the cost of living, and is therefore adequate. Do we not all wish to treat our native helpers in the same just way? I find by enquiry that the salaries paid by different individuals in different missions vary very much. Ought this to be, where the workers work under similar circumstances?

Either some are overpaid, or others are underpaid. May not this state of things work injury to our Master's work?

I refrain at this point from stating any definite salary for fear of creating useless discussion over particular sums and drawing us away from the just standard which ought to decide the matter.

Instead of guessing at some particular amount, I would urge the importance of appointing a representative committee at this meeting to carefully investigate the cost of native living, the cost of native board, books, education, travelling expenses, benevolent and religious contributions, clothing, emergency funds, such as sickness, death, marriage, etc., and daily incidental expenses which must form a part of every native's adequate support, and to give us at our next meeting, or at some other more suitable time, or in some other more suitable way, the results of their investigations. They might also advise a uniform scale of wages, giving particular sums for particular positions.

It costs more to fill some positions than others, and any scale of wages must take this into consideration. Some positions require more entertaining, more and better clothing, more books, etc., than other positions. For example, a pastor would need a larger salary than a day-school teacher.

IV. THE JUST RATIO BETWEEN THE MISSIONARIES' AND THE NATIVE HELPERS' SALARIES.

One missionary answered my question on this point by saying that he did not think there was any necessary relation. Others did not answer on this point at all, but several gave the following ratios: one-eighth, one-tenth, one-twelfth. My own answer would be about one-tenth, but the cost of living in each case would be the just judge. There is at least this much necessary relation; we should treat those who are dependent upon us according to the Golden Rule and see that their support from their standpoint is as liberal as ours is from our standpoint.

CONCLUSION.

1. Several missionaries have told me that they did not think that the salaries which they themselves were paying were sufficient for an adequate support. Some of them may be here and can speak for themselves.

2. A uniform scale of wages, as far as possible, would be very desirable and very helpful to the work. It would tend to lessen friction and even sweeten the relation between the individual missionary and the individual native helper.

3. The responsibility of fixing the native helpers' salaries is a very great one, and we need each other's help in doing it.

4. The cost of living has greatly increased in the last few years, and the purchasing value of silver has greatly decreased. This has not been sufficiently considered, and the native helpers' salaries raised accordingly.

5. Our Native Helpers. Are they adequately supported? Judging from the answers to questions sent out, and also from my own experience and observation, I must answer, I fear not.

Dr. Bryan's paper was read at one of the monthly conferences of the Shanghai Missionary Association. An interesting discussion followed, and a committee, consisting of representatives from different missions, was appointed to consider the matter and report. The report, which was accepted by all the members of committee, and was adopted by the Shanghai Conference without dissenting vote, may be taken as representing a consensus of the opinion of Shanghai missionaries as to the amount which, in view of all the circumstances, it would seem to be wise to give to our Chinese helpers in the way of financial support. The report adopted was as follows:—

REPORT OF COMMITTEE ON NATIVE SALARIES.

Your Committee agreed upon the following recommendations regarding the salaries of native helpers.

Pastors.—Salaries to be decided by the native churches.

Evangelists.—Married, \$12.00 to \$18.00 per month; unmarried, \$8.00 to \$12.00 per month.

Day-school Teachers.—Male, married, \$10.00 to \$15.00; unmarried, \$6.00 to \$10.00.

Female Teachers and Bible Women, \$5.00 to \$8.00.

It is understood that houses are furnished in addition to the above salaries.

These rates apply only to those who do not speak English. English-speaking helpers to be dealt with according to the merits and requirements of the individual.

There was a general feeling on the part of the members of Committee that our native helpers have not been receiving sufficient for their needs, due in large measure to the greatly increased price of living and to the low price of silver. We therefore unanimously recommend an increase as above noted.

R. T. BRYAN, *Chairman.*

J. A. SILSBY, *Secretary.*

The Rise of the Chou Dynasty.

*Notes by Dr. E. Faber, with references to the Classics. Edited
by P. Kranz.*



KNOWLEDGE of the Rise of the Chou Dynasty is indispensable for a proper understanding of the Chinese Classics. All Chinese scholars are just as familiar with it as we are with the book of Genesis. The following sketch will therefore, we hope, be useful to all, who take a real interest in the mental attitude of the Chinese.

As first ancestor of the Chou is celebrated **K'ï** 棄, emperor Yao's 后稷 **Ho Tsieh**, i.e., minister of agriculture, about B. C. 2286 (Legge, Shuking, p. 43, note). He is said to have been a son of Emperor K'uh (B. C. 2435) and is worshipped as god of agriculture. Shun had invested him in 2276 with the small fief of T'ai on the river Wei 渭 [T'ai 台 in the present district of Wu-kung 武功, K'ien-chou 乾州, Shensi (s. Sheking, p. 470, note), but according to others the present district of Fu-fung 扶風, department Fung-tsiang 鳳翔]. K'ï's son is said to have withdrawn from the disorder in China to the wild tribes of the west and north.

Duke **Liu** 公劉, a descendant of K'ï, returned to China 1796 and settled at *Pin* 邠 (present Pin-chou 邠州, near San-shui 三水), about hundred miles north of T'ai. Mencius (p. 39) praises Liu as a pattern of a ruler, who had his riches in common with his subjects and shared everything with them. That Liu should have moved into China just under the rule of the tyrant Kie of the Hia, who was overthrown 1766, is remarkable (see Sheking, p. 483-489, where his settling in Pin is described; Legge on p. 437 calls these odes legends, dressed up by the writers of the odes, carrying back into antiquity the state of things, which was existing around them in their own days, cp. Legge, Odes, p. 227). This duke Liu, the real ancestor of the Chou, came out from the wild tribes of the west (Mencius, p. 192, therefore says, that king Wen was a Western barbarian). Very slowly his tribe grew in civilisation and, being pushed by fresh immigrations from its earlier seats, moved southwards and eastwards, till it came in contact and collision with the rulers of Shang, whose dominions constituted the Middle Kingdom or the China of that early time (Legge, Odes, p. 2).

A descendant of Liu, the old duke **Tan-fu** 古公亶父 (afterwards styled king Tai 太王), moved 1325 farther south to K'ï 岐, in the present district of K'ï-shan, department of Fung-tsiang 鳳翔. A description of this is given, Odes, p. 437. The reason, why he left Pin, was: the barbarians from the north wanted his territory

and made constant incursions (s. Mencius, p. 52.) The plain southward of K'i received the name of *Chou* 周. Tan Fu's tender love to his wife, lady Kiang, is mentioned, Mencius, p. 39 (cp. Odes, p. 438, verse 2), and in consequence "at that time, in the seclusion of the house, there were no dissatisfied women, and abroad there were no unmarried men." Mencius, p. 31, praises his wisdom in serving with his small State the Hsün Yü 獯鬻, his powerful northern neighbours.

Tan Fu's (or T'ai Wang's) eldest son was T'ai Peh 太伯, his second son Chung-yung 仲雍. As his third son Ki-li 季歷 had a promising son Ch'ang 昌 (born B. C. 1229,* later on called the chief (earl) of the West, *Wen Wang*, father of *Wu Wang*), whom T'ai wished to be the successor on the throne, the two elder brothers withdrew across the Yangtse and settled at Mei-li 梅里 in modern Kiangsu (Analects, p. 207; Giles' Biographical Dictionary, 2348). Tan Fu died the same year (1231, Giles' Biographical Dictionary, 1868).

Wen, (i.e., Ch'ang, Wen-wang) subdued the States of Mih 密 and Ts'ung 崇; he then moved his capital across the Wei to Fung 豐, south-west of Si-ngan. [The tower, the park, the pond and the hall of music which he built, were all in connection with Fung.] He then separated the original Chou (K'i Chou 姬周) into Chou and Shaon 召, which he made the appanages of his son Tan† 旦, hence called the *Duke of Chou* and of Shih 奭, one of his principal supporters (Sheking, p. 2; Shuking, p. 420, note).

Confucius said (Chung-yung, cap. 18, p. 400): "It is only king Wen, of whom it can be said, that he had no cause for grief (in comparison to Yao, Shun and Yü with regard to their fathers and their sons). His father was king Ki (Ki Li), his son was king Wu. His father laid the foundation of his dignity and his son transmitted it. King Wu continued the enterprise of king T'ai (Tan Fu), king Ki and king Wen. He once buckled on his armour and got possession of the kingdom."

Wen Wang died 1135. The merits of Lin, T'ai, Ki and Wen are shortly characterised, Shuking V. 3, 5 (p. 311).

The last emperor of the *Shang* 商 or *Yin* 殷 dynasty, the tyrant **Chou Sin** 紂辛 (Giles' Biographical Dictionary, 414; his name was *Shou* 受) had succeeded to the imperial throne in the year 1154. His

* Legge, Liki I, p. 344, says B. C. 1258; the dates are all in confusion. Giles' Biographical Dictionary, 2308, says B. C. 1231. Compare also the statement Liki I, p. 344, that king Wen was 97 when he died and king Wu 93, because Wen had given to the latter (his son) three years of his life, with statement, Shuking, V, 6. (p. 351 note, 357 note), where the Duke of Chou gives five of his years to king Wu.

† This Tan 旦, the Duke of Chou, was the younger brother of Wu Wang and famous as statesman, the ideal teacher of Confucius; he died B. C. 1105.

two elder brothers—*K'i, the viscount of Wei* 微子啟, and Chung Yen 仲衍—were born when their mother occupied still a secondary position in the harem of the emperor Ti Yih. Before the birth of Chou Sin, however, she was raised to the dignity of empress, and therefore Chou Sin was appointed to be the successor. His natural abilities were more than ordinary, his sight and hearing were remarkably acute, his strength made him a match for the strongest animals, he could make the worse appear to be the better reason, when his ministers attempted to remonstrate with him. He was most intemperate, extravagant, and would sacrifice everything to the gratification of his passions. He was the first, we are told, to use ivory chopsticks, which made the viscount of *Chi* 箕子 sorrowfully remonstrate with him. "Ivory chopsticks, he said, will be followed by cups of gem; and then you will be wanting to eat bears' paws and leopards' wombs and proceed to other extravagancies. Your indulgence of your desires may cost you the empire." (Quoted from Legge, *Shuking*, p. 269, also the following).

In an expedition against the prince of Su 有蘇氏, 1146 (according to the entirely different chronology of the Bamboo books, 1093), he received from him a lady of extraordinary beauty, called Ta Ki 妲己, of whom he became the thrall. Ta Ki was shamelessly lustful and cruel. The most licentious songs were composed for her amusement and the vilest dances exhibited. A palace was erected for her with a famous terrace two *li* wide, and the park around stocked with the rarest animals. At Sha-k'iu 沙邱 there was still greater extravagance and dissipation. There was a pond of wine, the trees were hung with meat, men and women chased each other about, quite naked. In the palace there were nine market-halls, where they drank all night. The princes began to rebel, when Ta Ki said that the majesty of the throne was not sufficiently maintained, that punishments were too light and executions too rare. She therefore advised two new instruments of torture. One of them was called the "heater," and consisted of a piece of metal made hot in a fire, which people were compelled to take up in their hands. The other was a copper-pillar, greased all over and placed above a pit of live charcoal. The culprit had to walk across the pillar, and when his feet slipped and he fell down into the fire, Ta Ki was greatly delighted. This was called the punishment of "roasting." It made the whole empire groan with indignation. (According to the Bamboo books he invented this punishment of roasting in his fourth year, 1098, see *Prolegomena to Shuking*, p. 139).

Chou Sin appointed the "chief of the West" (i.e., Ch'ang, Wen Wang), the prince of Kiu 九侯 and the prince of Ngo 鄂侯 to be his three principal ministers 三公. The prince of Kiu added

his own daughter to the imperial harem, and when she would not enter into its debaucheries, Chou put her to death and ordered her father to be cut into small pieces. The prince of Ngo returned to remonstrate, and was also sliced to pieces for his courage. Ch'ang fell at the same time under suspicion, and was put in prison in a place called Yn-li 羑里, in modern Honan, in 1143. There he occupied himself with the sixty-four hexagrams of the Yiking. "He named the figures, each by a term descriptive of the idea, with which he had connected it in his mind, and then he proceeded to set that idea forth, now with a note of exhortation, now with a note of warning. It was an attempt to restrict the follies of divination within the bounds of reason." (Legge, Introduction to the Yiking, p. 21.) In 1141 Wen Wang's sons and subjects propitiated the tyrant Chou Sin with immense gifts and a girl. Ch'ang was released and invested with greater authority than before. He obtained the abolition of the punishment of roasting and drew the hearts and thoughts of princes and people more and more to himself and his house. He died 1134, and his son Fa 發 (Wu Wang) succeeded in Chou 周. Ten years passed till Wu Wang conquered Li 西伯 戡黎 B. C. 1123. (But this is ascribed by the Sze-ki and others to king Wen and made to be the cause of his imprisonment.) Li 黎 was in the present department Lu-ngan 潞安, in Shansi. (The above is taken from Legge, Shuking, p. 270.)

THE DEVELOPMENT OF THE CHOU ACCORDING TO THE BAMBOO BOOKS.

According to the Bamboo books (Legge, Proleg., Shuking, p. 138) Tan Fu died 1138 and Ki Li succeeded in Chou 周. In 1135 Ki Li defeated Ch'eng 程 and subdued Pih 畢. Six years later he attacked I K'ü 義渠 (in Kansu) and returned with its ruler as a captive. In 1125, thirteen years after becoming duke of Chou, Ki Li did homage at court, when the emperor (Wu Yih) conferred on him thirty *li* of ground, ten pairs of gems, and ten horses. The year after Ki Li smote the demon hordes of the Western tribes. Two years later (1122) he attacked the hordes of Yen King 燕京 and was defeated. 1120 he attacked the hordes of Yü Wn 余無 and subdued them, after which he received from Emperor T'ai Ting (Wen Ting) the dignity of pastor and teacher 牧師. 1119 Ki Li built the fortified city of Ch'eng 程. 1117 he subdued the hordes of Shih Hn 始呼. 1113 he smote the hordes of I T'n 翳徒 and, having taken their three great chiefs, came with them to court to report his victory. The Emperor put Ki Li to death (1113). The note says: "The king (Emperor) at first appreciated the services of Ki Li, gave him a libation mace with flavored spirits of the black millet and then nine ensigus of distinction as chief of the princes, and after all that

he confined him in the house of restraint, so that Ki Li died from the trouble and gave occasion to the saying that Wen Ting killed him." In the following year, the first year of Wen Wang of Chou, phoenixes collected on mount K'i 岐. Wen Wang, the chief of the West, offered sacrifice to his ancestors at Pih, where Ki Li was buried, for the first time in 1096, i.e., seventeen years after Ki Li's death. (Sixth year of Ti Sin or Chou Sin.) In Chou Sin's seventeenth year, 1085, Wen Wang, the chief of the West, smote the Tih 翟. Four years later the princes went to Chou to do homage. Pe I and Su Ts'i went to Chou from Ku-chu (s. Analects, p. 181, Mencius, p. 179). The tyrant Chou Sin in his twenty-third year imprisoned Wen Wang in Yu-li and liberated him six years later, 1073. Many princes escorted Wen Wang back to Ch'eng. Next year Wen Wang led the princes to the court with their tribute, but during 1071 he began to form a regular army in Pih 畢 with Lü Shang 呂尚 as its commander. In 1069 Mih 密 surrendered to the army of Chou (Wen Wang), and was removed to Ch'eng 程 (the fortress of Chou). The Emperor granted power to Wen Wang to punish and attack offending States on his own discretion. In 1068 the forces of Chou took K'i 耆 and Yu 于, and then attacked Ts'ung 崇, which surrendered. In the winter of the same year Chou was overrun by the hordes of the K'un 昆; the famine in the following year was probably caused by this invasion. Wen Wang moved from Ch'eng to Fung. In 1066 the princes went to court at Chou and then they smote the hordes of K'un. Wen Wang caused his son Wu Wang to fortify Hao 鎬. In the following year Wen Wang built an imperial college (this was exercising an imperial prerogative, see Sheking, p. 280) and in 1062 he built the spirit-tower. The following year (41st 1061) Wen Wang died and was buried at Pih, thirty li west from Fung (s. Prolegomena, Shaking, p. 140). This account of the Bamboo books shows a consistent and determined policy of the Chou to extend their power from the beginning of Ki Li's reign. But the chronology is entirely different from that of the Shaking.

REFERENCES FROM THE CLASSICS.

Analects, XIX, 20, p. 345: Tsze Kung said, Chou's 紂 (the tyrant's) wickedness was not so great as that name implies. (It means "cruel, unmerciful, injurious to righteousness.")

Mencius, p. 277: With Chou (the tyrant) as nephew and sovereign, there were K'i, the viscount of Wei 微子啟, and the royal prince Pi Kan (his uncle) 比干.

Analects, p. 331: The viscount of Wei withdrew from the court; the viscount of Chi 箕子 became a slave (to the tyrant Chou); Pi Kan remonstrated with him and died.

The viscount of Wei 微子, named K'i 啟, elder brother of the tyrant Chou Sin, seeing that remonstrances availed nothing, withdrew from court, wishing to preserve the sacrifices of their family amid the ruin which he saw was coming. (It is interesting to know that Confucius was a descendant of the younger brother and heir of this viscount of Wei, through the princes of Sung; see Legge, *Prolegomena, Analects*, p. 56, and Dvorak, *Confucius und seine Lehre*, p. 4-7.) Chi Tsze and Pi Kan were uncles of the tyrant; Chi Tsze was thrown into prison and, to escape death, feigned madness. He was then used by the tyrant as a buffoon (jester). Pi Kan, persisting in his remonstrances, was put barbarously to death; the tyrant having his heart torn out, that he might see, he said, a sage's heart. (*Shuking*, p. 269, 274; *Analects*, p. 331.) Confucius said (*Analects*, p. 331, verse 2): The Yin dynasty possessed these three men of virtue.

REFERENCES ABOUT KING WEN, 文王.

Mencius said (58): How can king Wen be matched? From T'ang to Wu Ting there had appeared six or seven worthy and sage sovereigns. The empire had been attached to Yin for a long time, and this length of time made a change difficult. Wu Ting had all the princes coming to his court, and possessed the empire, as if it had been a thing which he moved round in his palm. Then Chou (the tyrant) was removed from Wu Ting by no great interval of time. There were still remaining some of the ancient families and of the old manners, of the influence also, which had emanated (from the earlier sovereigns) and of their good government. Moreover there were the viscount of Wei and Wei-chung 微仲 (his younger brother, Legge says his second son), their Royal Highnesses Pi Kan and the viscount of Chi and Kiao-ki 膠鬲 (he was discovered by Wen selling fish and salt, and on Wen's recommendation was raised to office by the last Emperor of Yin, to whose fortunes he remained faithful), all men of ability and virtue, who gave their joint assistance to Chou (the tyrant) in his government. In consequence of these things it took a long time for him to loose the empire.

Pe I 伯夷 and Su Ts'i 叔齊, two brothers, were the sons of the king of Ku-chu 孤竹 in Chihli. Their father left his kingdom to Su Ts'i, who refused to take the place of his elder brother. Pe I in turn also declined the throne; so they both abandoned it and retired into obscurity. Mencius, p. 179 says: Pe I that he might avoid Chou (the tyrant) was dwelling at the coast of the northern sea. When he heard of the rise of king Wen, he roused himself and said: "Why should I not go and follow him?"

I have heard that the chief of the West knows well how to nourish the old." But when king Wu was starting the rebellion against the tyrant Chou, they made their appearance and remonstrated against his course. Finally they died of hunger rather than live under the new dynasty. (Analects, p. 181, 315.)

Mencius (p. 179, continued) said: T'ai Kung 太公, that he might avoid Chou (the tyrant), was dwelling on the coast of the eastern sea. When he heard of the rise of king Wen, he followed Wen from the same motives as Pe I. (Pe I, s. Giles' Biographical Dictionary, 1657.)

T'ai Kung was Lü Shang 呂尚 (see Faber's History, year 1140, 1112; Giles' Biographical Dictionary, 343, 1862), a great counsellor of the kings Wen and Wu. Wen Wang met him first on a hunting trip, when Lü was fishing. Wen was impressed by his appearance and exclaimed: "Ah! it is you, for whom my grandfather looked long ago!" 吾太公望子久矣. (In Kia-yü, II, 4, a, Confucius says, that Tai Tien and Chung Tien were Wen's ministers.)

Analects, p. 215: King Wen possessed two of the three parts of the empire, and with those he served the dynasty of Yin. The virtue of the house of Chou may be said to have reached the highest point indeed (this is an exaggeration, but important in point of doctrine).

Great Learning, p. 362: In the book of Poetry it is said: "Profound was king Wen. With how bright and unceasing a feeling of reverence did he regard his resting places!" As a sovereign, he rested in benevolence 仁; as a minister, he rested in reverence 敬; as a son, he rested in filial piety 孝; as a father, he rested in kindness 慈; in communication with his subjects, he rested in good faith 信.

Mencius, p. 38: King Wen's government of K'ü was as follows: The husbandmen cultivated for the government one-ninth of the land, the descendants of officers were salaried (pensioned); at the passes and in the markets strangers were inspected, but *goods were not taxed*; there were no prohibitions respecting the ponds and weirs; the wives and children of criminals were not involved in their guilt. There were the old and wifeless or widowers, the old and husbandless or widows, the old and childless or solitaires, the young and fatherless or orphans; these four classes are the most destitute of the people and have none to whom they can tell their wants, and king Wen in the institution of his government with its benevolent action made them the first objects of his regard.

PRINCIPLES OF WEN'S GOVERNMENT.

1. Wise measures with regard to agriculture.
2. Pensions to the families of officials.
3. *No taxations on trades from abroad, etc.*
4. Fishing free, also hunting.
5. No relatives involved in punishments.
6. Free support of the helpless.

Mencius, p. 30: The park of king Wen contained seventy square *li*, but the grass-cutters and fuel-gatherers had the privilege of entrance into it; so also had the catchers of pheasants and hares. He shared it with the people, and was it not with reason, that they looked on it (the park) as small?

Mencius, p. 4: King Wen used the strength of the people to make his tower and his pond, and yet the people rejoiced to do the work, calling the tower the "spirit-tower," calling the pond the "spirit-pond," and rejoicing that he had his large deer, his fishes and turtles. The ancients caused the people to have pleasure as well as themselves, and therefore they could enjoy it.

Mencius, p. 19, recommends to teach others by one's own example and points to king Wen. He says: Treat with the reverence due to age the elders in your own family, so that the elders in the families of others shall be similarly treated; treat with the kindness due to the youth the young in your own family, so that the young in the families of others shall be similarly treated; do this and the empire may be made to go round in your palm. It is said in the Book of Poetry (p. 447): "His (Wen Wang's) example affected his wife. It reached to his brothers, and his family of the State was governed by it." The language shows, how king Wen simply took this kindly heart and exercised it towards those parties, etc. The way in which the ancients came greatly to surpass other men, was no other than this: simply that they knew well how to carry out, so as to affect others what they themselves did.

Mencius, p. 192: Wen was born and died a Western barbarian, as Shun was an Eastern barbarian.

Mencius, p. 300: Wen was ten cubits high (two meters).

Mencius, p. 173: For a prince who is ashamed of this (humiliation by others) the best plan is to imitate king Wen, and in five years, if his State be large, or in seven years, if it be small, he will be sure to give laws to the empire.

Mencius, p. 32: Wen's valour was not that of a common man. It is said in the Book of Poetry (p. 453): "The king blazed with anger and he marshalled his hosts to stop the march to Kū, to consolidate the prosperity of Chou, to meet the expectations of the

empire." This was the valour of king Wen. King Wen in one burst of anger gave repose to all the people of the empire. (The ode refers to Wen's war against Mih 密, which had invaded Yüan and marched against Kung. Wen then settled south of K'i and the war with the Ts'ung followed.)

Mencius, p. 202 : King Wen looked on the people as he would on a man who was wounded, and he looked towards the right path as if he could not see it.

His wife T'ai Sze 太姒 (s. Odes I, 1, p. 3, note) was a daughter of the house of Yu Sin 有莘. She is famous for her freedom of jealousy and her constant anxiety to fill the harem of the king with virtuous ladies ; cp. Odes 5 and 6, p. 11, 12.

Wen's mother was Tai Jen 太任 (Odes III, a, II, p. 433, note). She was the second princess of Chih 摯 of the imperial house Yin 殷. Both she and her husband Ki Li 季歷 were entirely virtuous, especially in their behaviour to her mother-in-law Chou Kiang 周姜, the wife of Tan Fu. Kiang accompanied her husband (Tan Fu) on horseback in search of a new settlement, s. Odes, p. 438. Mencius, p. 39, recommends Tan Fu, who confined his love of beauty to his wife (a strong recommendation of monogamy !).

The duke of Chou said about Wen Wang (Shuking, p. 469) : Admirably mild and beautifully humble, he cherished and protected the inferior people and showed a fostering kindness to the widower and widows. From morning to midday, and from midday to sundown, he did not allow himself time to eat ; thus seeking to secure the happy harmony of the myriads of the people.

(To be concluded.)

Religion in China.*

DR. BENJAMIN KIDD, in his interesting and suggestive book, *Social Evolution*,¹ imagines a denizen of another world paying a visit to this planet for the object of inquiring into our social organizations. After noticing the outward features—streets, crowds, buildings, means of communication, etc., he inquires into matters of commerce, government, and various social and political problems. His instructor, however, fails to give him information on *one* "most obvious feature" of our life: "That at every turn in our cities there are great buildings—churches, temples, cathedrals—and that wherever men dwelt,

* Taken from "China from Within," by Stanley Smith. Page 172.

(1). Pages 89-91.

some such buildings were erected." Dr. Kidd supposes his instructor to be a spokesman for science, and as such, possessed of a judicial mind, he would be prepared to weigh and note *all* phenomena, *spiritual* phenomena included. To his surprise he finds his instructor regarded the whole subject of religion "with some degree of contempt, and even of bitterness;" and, to quote Dr. Kidd in another passage,¹ the visitant must have found it "hard to follow" this scientist "in his theories of the development of religious beliefs from ghosts and ancestor worship" (not to speak of religion being a species of nervous disease—neurosis!) "without a continual feeling of disappointment, and even of impatience, at the triviality and comparative insignificance of the explanations offered to account for the development of such an imposing class of social phenomena." Dr. Kidd, after some striking remarks on the conflict between reason and religion, shows in Chapter V "the functions of religion." He points out that science belongs to the domain of the intellect, religion to that of the heart; that mankind may be looked at from two main points of view—that of the *individual* and collectively as a *social organism*. The interests of these two entities are necessarily antagonistic: the one being private and selfish, the other public and for the general good.

Religion comes in to secure the subordination of the interest of the individual units to the larger interests of the social organism. But in order to effect this, religion must be clothed with adequate sanctions of reward and punishment. These sanctions must, in the nature of the case, be supernatural and ultra-rational. *Reason*, pure and simple, would never lead individual units to give up their self-assertiveness. The sphere, therefore, of religion is not the reason of man. A *rational* religion is an impossibility, and involves a contradiction in terms; its sphere lies in the spirit, in the *heart* of man; its blessings are received by faith. He maintains that one thing is always true of *religions*; whether they be true or false, their sanctions (i.e., rewards and punishments) are invariably ultra-rational. Not irrational, not against reason, but *beyond* it. "A form of belief from which the ultra-rational element has been eliminated is, it would appear, no longer capable of exercising the function of a religion."² Looked at from this point of view, the system of Confucianism, which is popularly supposed to be the religion of the Chinese, is no religion. For its "sanctions" belong chiefly to this life, and if they be extended further, then the individual can only receive "reward" or "penalty" in the persons of his offspring, either by their fortune or misfortune. All this is in the domain of "reason;" there is nothing *ultra-rational* in it.

(1). Page 23. (2). Page 124.

Moreover, Confucianism, as it now is, is so alloyed with Buddhist and Taoist ideas and practices that it may be questioned if there be a pure Confucianist in China.

The late Professor Max Müller (art. "Confucianism," *Nineteenth Century*, September, 1900) says: "No doubt religion is not quite the name for the doctrines of Confucius."

Sir Thomas Wade, for many years British ambassador in Peking and a profound Chinese scholar, says emphatically: "If religion is held to mean more than mere ethics, I deny that the Chinese have a religion. They have indeed a cult, or rather a mixture of cults, but no creed; innumerable varieties of puerile idolatry, at which they are ready enough to laugh, but which they dare not disregard."

Sir Thomas refers here to the curious *blend* of religions in China: Confucianism, Buddhism, and Taoism, which we have referred to in a previous chapter.¹

It must, however, be admitted that Buddhism and Taoism are "religions," i.e., accepting Dr. Kidd's definition. And as to the politico-moral system of Confucianism we shall treat of it in the popular if less accurate way as being a religion.

The subject we are now going to discuss—Had the ancient Chinese knowledge of the true God?—will be looked upon by many as academical and irrelevant. The present-day state of religion, such will say, would be much more to the point. We shall hope, in another chapter, to touch on that subject; meanwhile we consider the subject to be of sufficient interest to discuss here, without, we hope, boring the reader with technicality. Some of the best and most scholarly missionaries in China, in seeking to approach the scholars of that land in a sympathetic manner, would thus address them: "In speaking to you of the divine and true God, we are not telling you of some being which China has never known; we are rather telling you of one whom your ancestors, the founders of your nation knew and worshipped, but whom their descendants have departed from." With such a reverence for "antiquity," as is fostered by the Chinese classics, it will be easily seen that such a way of approaching the scholars of China is at once conciliatory and advantageous. The question is, however, whether such a statement of the case may not be *misleading*.

This must of course, mainly be settled by reference to the Chinese classics. And as these missionaries give the foundation of their views from these sources, they may be easily examined. We will select two scholars of the first degree of eminence—Dr. Legge, translator of the Chinese classics; and Dr. Ernst Faber, author of

(1.) Chapter iii., p. 18.

Western Civilization (in Chinese). We will first mention, by way of explanation, that the terms "Ti" ("ruler" or "god"), "Shang Ti" ("supreme ruler" or "supreme god") and "T'ien" ("heaven") (in the passages where something deeper than the visible sky is meant) are used interchangeably in the classics.

Let us first hear Dr. Faber.

In his *Systematical Digest of the Doctrines of Confucius* he thus sums up his opinion as to the meaning of T'ien ("heaven") :—

¹ "We may perhaps gather from this that the Chinese mind is unable to comprehend a personification other than the human, and that heaven, in spite of all theistic contacts, is still far removed from the Christian God."

And again: "The expression T'ien (heaven) would then be totally inadmissible as a designation of the Christian God."

In the next chapter ² he discusses the term Shang Ti ("supreme ruler" or "supreme god"), which Dr. Faber holds to be the equivalent of (the Christian) God. This, however, is to be particularly observed. He bases his opinion on *one* passage in the classics, which is the *only* passage where Confucius himself uses these characters—"Shang Ti." It runs: "By the ceremonies of the sacrifices to heaven and earth they served Shang Ti." Dr. Faber adds: "A nearer determination of the nature of God, Shang Ti, is, according to the sources before us, not possible."

Dr. Legge argues precisely in the same way.³ In speaking of the worship of heaven and earth Dr. Legge says: "There ⁴ was a danger of its leading to serious misconception concerning the oldest religious ideas and worship of the nation, a danger which Confucius himself happily came in to avert. We have from him the express statement that "the ceremonies of the sacrifices to heaven and earth are those by which we serve Shang Ti." "The worship offered in them was to one and the same God."

Professor Max Müller quotes Dr. Legge's sentiments, here given, with approval in the article mentioned above.

The worship of "heaven and earth" is absolutely universal in China. The grandest instance of the worship is that performed by the Emperor.

At the winter solstice he worships at the round altar of heaven and at the summer solstice he worships at the square altar of earth; earth being square according to Chinese orthodoxy. In either case the visible object of worship is an upright tablet of wood. On heaven's altar tablet are the characters :—

(1), Page 48. (2), Page 49. (3). Dr. Legge, however, holds that "heaven" certainly means the true God, which Dr. Faber denies. (4). *The Religions of China*, p. 31.

"Hwang T'ien Shang Ti ch'wei" ("Imperial Heaven Shang Ti's throne.") On earth's altar tablet are the characters:—

"Hou T'u Ti-ch' ch'wei" ("Sovereign Ground Earth-Deity's throne.")

Now Shang Ti may be accurately called the *personal name* of the spirit of heaven; and Hou T'u the *personal name* of the spirit of earth.

In a passage about Shang Ti in the Book of Rites, it refers to him as "the spirit of heaven" (Book ix., Sect. ii. 7); and in a passage about Hou T'u, also in the Book of Rites (xx. 9) it refers to him (? her) as "the spirit of the ground," or earth.

Compare (ix., Sect. i. 21.) "In the sacrifice at the *shê* altar, they dealt with the earth as if it were a spirit"—the "*shê*" altar is the altar to earth.

Summing up the argument so far, we note that two of the best *Christian* Chinese scholars assert that the Shang Ti of the Chinese classics is the true God; and, moreover, they base that assertion upon one saying of Confucius, to wit:—

"By the ceremonies of the sacrifices to heaven and earth they served Shang Ti."

That the view of these gentlemen is strongly opposed by other *Christian* scholars will not, perhaps, weigh much. We present, what seems to us, a far more weighty consideration, viz., the opinion of the best *native* scholars.

1. Two of China's greatest commentators, one of whom is Ch'u Hsi, "the prince of literature," entirely dissent from the views of Dr. Legge and Dr. Faber concerning the important passage quoted above: "By the ceremonies of the sacrifices to heaven and earth they served Shang Ti." They both say "Hou T'u (that is, the spirit of earth) is not mentioned for sake of brevity." According to them the passage should read:—

"By the ceremonies of the sacrifices to heaven and earth they served Shang Ti and Hou T'u."

According, then, to the best *Chinese* scholars this celebrated passage does not support monotheism. But note further:—

2. The persons who are referred to by "they," are king Wu and the Duke of Chou. And if we hunt up the *Book of History* to find whom they *did* worship, we find the following sentences by king Wu himself:—

"Heaven and earth are the father and mother of all creatures; and of all creatures, man is the most highly endowed."

Lower down king Wu speaks of the tyrannies of Shou (B. C. 1154). This tyrant was the last ruler of the Hsia dynasty, and was overthrown by king Wu, the founder of the Shang dynasty.

The following is the language king Wu uses of him :—

"He sits squatting on his heels, not serving God. (Shang Ti), nor the spirits of heaven and earth."

The above is Legge's translation.

Legge, however, is obliged to add in his notes :—

The Daily Explanation (i.e., a Commentary by a Chinese scholar) translates: "He slights and contemns the spirits of heaven and earth and renders not service to them." Then Legge adds: "This would confound God with the spirits of heaven and earth, *which is by no means inconceivable in Wu when we consider the language of page 3,*" that is, the language of Wu quoted above: "Heaven and earth are the father and mother of all creatures."

Then lastly king Wu says: "I have received charge from my deceased father, Wen; I have offered special sacrifice to Shang Ti; I have performed the due services to the *great earth*."

On the words "great earth" Legge in his note says the words mean "the altar dedicated to the *great spirit of the earth*." [The italics are ours.]

About king Wen, the father of king Wu, Legge has this note on Wu's saying that "heaven and earth are the father and mother of all creatures:" "There can be no doubt that *the deification of heaven and earth*, which appears in the text, took its rise from the *Book of Changes*, of which king Wen may be properly regarded as the author."

Dr. Legge maintains that "the deification of heaven and earth took its rise in the time of king Wen," who lived in the thirteenth century B. C. Still it is important to note that heaven and earth were worshipped before that time. In the announcement of T'ang (B. C. 1769) king T'ang says: "You protested with one accord your innocence to the spirits of heaven and earth." And his grandson and successor, T'ai Chia, speaks thus of his grandfather: "The former king maintained the worship of the spirits of heaven and earth."

This in the eighteenth century B. C. is a case of dual worship, and where do we get pure monotheism? Even if we take the *very first passage* where "Shang Ti" occurs in the classics, we read of Shun (2255 B. C.): "He sacrificed specially to Shang Ti, sacrificed reverently to the six honoured ones, offered appropriate sacrifices to the hills and rivers and extended his worship to the host of spirits."

On this Legge adds the note: "I cannot doubt but 'Shang Ti' is here the name of the true God; but the truth concerning Him and His worship *had been perverted even in this early time, as*

appears from the other clauses in the paragraph." It is important also to remember that the religion of the Bible is not "pure monotheism," but Jehovahism, which is a different conception. A deism which includes plurality of persons in the Godhead is the doctrine of *Scripture* from Genesis i. to Revelation xxii.

And then to bring to a climax Dr. Legge's argument that the Chinese have always known and worshipped the true God, at any rate the Emperor of China has, "who worships God as the people's representative," we get¹ prayers offered to Shang Ti in the year A. D. 1538, the sixteenth century of our Christian era!

We might surely have had something a little earlier. The prayers given are on pages 43-51.² They contain a lot of borrowed Christian thought. After giving the prayers, Dr. Legge adds:—

"I will not multiply words to try and increase the impression which these prayers must have made upon your minds. The *original monotheism* of the Chinese remains in the state worship of to-day.

. . . All semblances of an uncertain polytheism were swept away from the Imperial worship soon after the middle of our fourteenth century, immediately on the rise of the Ming dynasty, whose statutes have supplied us with a series of such remarkable prayers. We may deplore, as we do deplore, the superstitious worship of a multitude of spirits, terrestrial and celestial, that finds a place in them; *but this abuse does not obscure the monotheism.*"

Then referring to the same prayers in another place,³ Dr. Legge says: "You remember the prayers at the great solstitial service of the Ming dynasty—how it was said in them that all the numerous tribes of living beings are indebted to God for their beginning; that it is He alone, the Lord, who is the true parent of all things, that he made heaven and earth and men. Most of us were acquainted, I suppose, at one time with what is called *The First Catechism* by Dr. Watts. The first question in it is 'Can you tell me, child, who made you?' A Chinese child, *familiar with those prayers*, would be likely to answer in the very words of Dr. Watts: 'The great God who made heaven and earth!'"

To sum the whole argument up, it seems to rest on these two dogmas:—

1. An interpretation of a certain saying of Confucius, which the two best *Chinese* commentators have never thought of.

2. That certain prayers offered in 1538 A. D. contain unadulterated *Chinese* thought, though it is well known that the Chinese Court (who are not above being plagiarists!) have been familiar with Christianity in its Nestorian form since A. D. 643 and in its

(1). Religion of China, pp. 43, 95. (2). Ibid. (3). Page 95.

Roman Catholic form since A. D. 1288! No doubt the reader will not be surprised to hear that we have seen the writing of a young Chinese scholar, saying: "Dr. Legge understood our classics better than we Chinese scholars do!" And when we remember Hu, a recent governor of Shan-si, maintained that all the roots of Western learning were to be found in the *Book of Changes*, we can conceive it possible that if Confucius were to meet the good and learned translator of the Chinese classics he would *hide* from Dr. Legge his indebtedness to him; that whereas he said of himself, "I am a transmitter and not an *originator*," he had (by the Doctor's process of reading Christian thought into words where it did not at first exist) become such an *original thinker*, as to propound the doctrine, that "by the sacrifices to heaven and earth (which Christians would call idolatry), certain ancient kings *served* Jehovah God;" for such Dr. Legge distinctly stated to be the meaning of "Shang Ti."

The spirit of generosity and fair play which is so happily characteristic of the British nation, may be carried (at any rate, the former virtue) too far. This has been illustrated in the South African war, where loyal people have sometimes been treated worse than the disloyal. It is so too in matters of religion. The heathen system of religion, from being spoken of by Christians in no other strain than that of contempt and ridicule have, very much through the study of "comparative religion," been raised to such a pinnacle that some ministers are barely satisfied with a sermon unless it contains a quotation from Confucius, Buddha, or Zoroaster.

That there are many passages in the classics that speak of "heaven" and "Shang Ti" as providence, and use language about these terms which involves ideas of personality and will, is undoubtedly true; it is equally true, too, of "earth." We would not deny that the sovereigns of China, prior to the thirteenth century (? eighteenth century) B. C., held "Shang Ti" in some kind of supreme reverence, and that, *in a relative sense*, they "knew God." The Scripture says of the Gentiles that "*knowing* God they glorified Him not as God" (Romans i. 21); on the other hand, we read of "the Gentiles which *know not* God" (1 Thessalonians iv. 6). It seems plain from this that the "knowledge" of the heathen nations of God was necessarily faulty and relative. It consisted of such an *approximation* of the knowledge of the true God as could be gained from the ideas expressed by the highest objects of worship in their various pantheons.

With the Greeks, it was Zeus; with the Hindoos, Brahma; with the Romans, Jupiter; with the Chinese, heaven, Shang Ti, or later "heaven *and* earth;" for we would draw particular attention to Dr. Legge's admission that "no doubt heaven and

earth were deified in China in the thirteenth century B. C." The Roman Catholic church in China has absolutely rejected the terms "heaven" and "Shang Ti" as predicating God.

Where we fear *misconception* will arise, is that Chinese scholars and readers of the *Sacred Books of the East* will be led to believe that the Shang Ti of the Chinese classics is *absolutely identical* with Jehovah God, the self-existent one; and not understand that the identity is only relative and the language approximate. To come to present-day China we would not hesitate to quote some of the classical sayings about "heaven" and "Shang Ti" to the scholars, and in speaking to yokels employ the common term "grandfather heaven"—albeit there is the inevitable "grandmother earth"—as approximate terms, or at any rate the best native terms for "God" to the heathen Chinese; in point of fact *any* term needs explanation.

We should consider it equivalent to the action of St. Paul on Mars Hill. When he told the Athenians, "as certain of your own poets have said, 'for we are also his offspring'" (Acts xvii. 28), he was using words which were said by a heathen poet of Zeus (or Jupiter), the head of the Greek (or Roman) pantheon. Under such circumstances quotations may be legitimate and productive of good. But Paul would certainly not have been prepared, after being instrumental in healing the cripple at Lystra, when "the priest of Jupiter brought oxen and garlands, and would have done sacrifice to them" to have used such language then. Most definite language was needed to remove misapprehension, and he used it. "We bring you good tidings that ye should turn from *these vain things* unto the living God, who made the heaven, and the earth, and the sea, and all that in them is" (Acts xiv. 13, 14). It is one thing to quote passages about "heaven" to the Chinese and quite another thing to do as Dr. Legge did, to go to the Temple of Heaven in Peking and there "sing the doxology in honour of the true God who had been worshipped by the Emperors of China for four millenniums." He did it no doubt out of the fulness of his generous heart, but we fancy in doing so his feelings ran away with his judgment.

The God we read of in Genesis i. 1, who is both *antecedent to*, and *independent of*, heaven and earth will, we believe, not be found in the classics. The Chinese conceptions are, we believe, fundamentally lacking. A church member of ours overheard some Chinese discussing the religions of Christianity and Confucianism. A well-read man made the following extraordinary remark: "Christianity and Confucianism are exactly the same; they only differ in that which is radical and fundamental"! (Ye-su chiao ho Ru chiao shi i yang-yang-tih, chi shi ken pen puh tung.) Logic which was "*ultra-rational*," to say the least of it!

To our mind the matter may be compared to the two astronomical theories of Ptolemy and Copernicus: the one fundamentally defective, the other equally right. In both systems the heavens are the heavens; the *conceptions*, however, are radically different.

Now a man who believes that the earth is the centre of all things and the hub of the universe, may yet be able to distinguish between stars and planets, note down eclipses, map out the heavens, give stars their names, and so on. Yet who would think of holding on to the Ptolemaic system when the Copernican is made known? So it is with the various systems of religion. Religions there are many; one only possesses valid claims to the title of *revelation*. Of the "first and greatest commandment" which the founder of Christianity imposes upon His followers, Confucianism has not so much as the conception; for, to quote Dr. Faber, "Confucianism recognises no relation to a living God." And though it is readily admitted that in the doctrines of Confucius concerning the relation of man to man there is much in the *language* which is excellent, yet in Confucianism the "human relations" have not their *basis* in their divine relation of man to God; there is no help of the Holy Spirit promised to enable us to live up to what we know we should be; that which is *life-giving* and "fundamental" is lacking; it is, after all, but the Ptolemaist noting down eclipses and giving the stars their names.

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(Continued from p. 298, June number.)

IV. IDEAS.

1. 神道. Divine doctrine or reason.

(1). 觀天之神道, 而四時不忒, 聖人以神道設教而天下服矣. 易經.

Observing the divine reason of heaven, the four seasons do not err. The sages made the divine doctrine the basis of their teaching and all men obey them.

(2). 神道無迹, 天工罕代.

文選.

Divine reason (the principles of divine operation) is without traces, and it is hard to find a substitute for the work of heaven.

(3). 言天道之神, 神者妙不可測之謂.

易經註.

When the reason (or law) of heaven is called divine—the word divine is used in the sense of superlatively excellent and inscrutable.

(4). 協神道，而大寧。……註曰協和神明之道而天下大寧。

He (the Emperor) acts in harmony with the divine doctrine, and all is peace. Commentary says: He harmonizes with the laws of the gods and the whole country is at peace.

The first example is one of the stock quotations of the Chinese which is met at every turn. When used with reference to nature Tao means the regular principles or laws which are manifested in the operations of nature. When applied to actions it means the rule of duty. Neither reason, doctrine nor law fully translate it. Being connected with the inscrutable operations of nature and mind, it is called divine. In the third example we have the application of the term *Shên* distinctly defined, and defined in complete harmony with the common usage of the word god. In the fourth example, the moral aspect of the word comes into view.

2. 神智. Divine knowledge or wisdom.

(1). 王神智遠謀，使迹轂遍於四海，凡紀異之物，不期而自服焉。 穆傳註疏。

The king has god-like knowledge and far reaching plans. The tracks of his chariot compass the four seas. All the wonderful beings known, spontaneously submit to him.

(2). 當斯之時，君子議以甘后，爲神智婦人焉。 拾遺記。

At that time the scholars considered that Queen Kan was a divinely wise woman.

(3). 天下何物最善可以益人神智，對曰莫若書籍。 通鑑綱目。

What is the very best thing in the world to increase divine wisdom? Answer: There is nothing equal to books.

Mankind have ever been wont to regard a superlative degree of wisdom or knowledge as something divine, as lifting a man above his fellows towards the gods.

3. 神威. Divine majesty.

(1). 他就發起神威。 西遊真詮。

He began to display his divine majesty.

(2). 全忠陡發神威，好似弄風猛虎。 封神演義。

Chüen Chang stirred up his divine majesty, like a swift raging tiger.

(3). 似乎帝室之威神。 文選。

Like the divine majesty of the imperial mansion.

(4). 王子成父大逞神威，殺散速買之兵將。 東周列國全志。

The king's son Ch'eng Fu displayed his god-like majesty and scattered death among the captains of Su Mai.

Man's highest conception of majesty is associated with deity, and hence the majestic appearance of heavenly personages or of military heroes is called divine.

4. 神機. A divine artifice or stratagem.

(1). 孔明無數神機妙算.

三國志.

K'ung Ming had countless divine artifices and admirable plans.

(2). 此其神機密運, 果有大過人者.

通鑑綱目.

Such was his mysterious use of divine artifices; truly they were beyond compare.

(3). 神機陰閉, 剗剗無迹, 人巧之妙也, 而治世不以爲民業.

淮南子.

His divine plans are hidden in obscurity without a trace of their existence. They are the most admirable within the reach of human ingenuity, yet in governing he does not consider them the business of the people.

The artifices and plans spoken of being beyond the wisdom of ordinary men are regarded as partaking of the supernatural, or as proceeding from some divine inspiration, and hence are called divine.

5. 神化. Divine transformation.

(1). 神農氏沒, 黃帝, 堯舜氏作, 通其變, 使民不倦, 神而化之, 使民宜之.

易經大全註.

After the death of Sh'nn Nung, Hwang Te, Yao, and Shun succeeded. They promoted the interchange of commodities, so that the people might not be indolent, and brought about such a divine transformation that every one of the people had his appropriate place.

(2). 自神化以來, 神奇莫與爲例.

拾遺記.

From the time of the divine transformations until the present, divine wonders have not been the rule.

(3). 聖人之學本乎神化性命之妙.

小學纂註.

The learning of the sage has its source in the excellence of divine transformation and of natural law.

(4). 聖人之德, 不可形容, 即感人而見神化之速.

論語註.

The virtue of the sage cannot be expressed in words; he influences men—and behold the celerity of a divine transformation.

The word 化 is usually rendered *transformation*, but the translation is not adequate. It means a transformation from barbarism to civilization, from depravity to virtue, and is represented as effected by the divine kings of the first ages and by the sages of later times. It implies something supernatural and inscrutable, and hence is continually called divine.

Of the remaining words of this class, the following are the most important:—

神算.	<i>A divine plan.*</i>	神咒.	<i>A divine oath or prayer.</i>
神術.	" " <i>art.†</i>	神德.	" " <i>virtue.</i>
神第.	" " <i>stratagem.</i>	神夢.	" " <i>dream.</i>
神武.	" " <i>prowess.</i>	神占.	" " <i>augury, or lot.</i>
神怪.	" " <i>prodigy.</i>	神照.	" " <i>presage or sign.</i>
神力.	" " <i>strength.</i>	神謀.	" " <i>scheme.</i>
神觀.	" " <i>sight.</i>		

In addition to its use as an adjective to qualify nouns, Shên is also used adverbially to qualify adjectives. This usage is essentially the same as the adjective use. In fact the grammatical structure of Chinese is so loose that it is often difficult to say whether a given word should be called an adjective, adverb, verb or noun. The following examples will suffice:—

1. 神異. Divinely wonderful or extraordinary.

(1). 自開闢以來載籍所記，未有若斯神異者也。穆傳註疏。

Of all that history has recorded since the beginning of the world there has been nothing so divinely wonderful as this.

(2). 國將興聽於人，將亡聽於神，自古清明之世未聞有神異之事，惟衰亂之世則有之。通鑑綱目。

When a nation is about to prosper, it is manifested by the people; when it is about to fall, it is manifested by the gods. Since ancient times it has never been known that divinely wonderful things happened in time of peace. In times of anarchy only do such things occur.

(3). 內蓄神異之珍，銜非世之寶。拾遺記。

Within were stored pearls divinely wonderful, reported to be treasures not of earth.

(4). 話說紂王見妲己如此神異，撫其背而言曰，御妻真是神人，何靈異若此。封神演義。

It is said that when king Chou saw that Tan Chi was so divinely wonderful, he laid his hand on her shoulder and said: "The imperial wife is indeed a divine person. How is it you are such a divine prodigy?"

In all these examples the idea of something supernatural is evident. In most cases the 異 may with equal propriety be regarded as a noun and the phrase rendered "a divine wonder," or, in a free translation, a prodigy. In the last example the phrase 靈異 occurs. The Ling in this connection means much more than spiritual. Being correlated with Shên it borrows its force, and so includes substantially the idea of divinity.

2. 神速. Divinely quick or rapid.

* Or forecast.

† Or contrivance.

(1). 聖德及人而人化之, 聖德動天而天助之, 功用神速, 至誠不亂也. 論語註.

The virtue of the sage reaches men, and men are transformed; it moves heaven, and heaven assists it. Its operation is divinely rapid, most real, and without confusion.

(2). 言其感應之妙, 神速如此.

論語註.

That is, his (the sage's) marvelous power of influencing men was so divinely rapid as this.

(3). 此言一箭接一箭, 如此其神速也. 莊子註.

That is to say, arrow follows arrow in divinely rapid succession.

(4). 河內皆怪其奏, 以爲神速.

史記.

All this side the river were surprised at his memorial, and regarded its execution as divinely quick.

Remarkable or inconceivable rapidity of motion or action is here characterized as divine. It may be said that in this case "spiritually" expresses the idea equally well. This I question, but even conceding that it does, it still remains that "divine" harmonizes better with other analogous uses of Shên.

3. 神妙. Divinely admirable or excellent.

(1). 聖人畏神妙之理難識, 而欲常存之. 史記.

The sages fearing that the divinely excellent truth is hard to comprehend desires to keep it always in his mind.

(2). 夫其本體之通靈如此, 其變態之神妙又如此. 性理大全.

Such is the perspicuous intelligence of its (the heart's) substance and such the divinely admirable character of its transformations.

(3). 伏見所以行軍用兵之勢, 可謂神妙矣.

文選.

Humbly considering that his style of directing armies and managing soldiers, may be said to be divinely admirable.

(4). 而心之爲物至虛至靈, 神妙不測.

性理大全.

The heart as an entity is most ethereal and most spiritual, divinely excellent and incomprehensible.

To a Chinese the word 妙 has an ineffable sort of meaning which no other word will express, and when it is desired to add to and exalt it, nothing serves so well as the word divine. The phrase 神妙不測 is a formula in very common use and is applied to whatever transcends human skill and wisdom.

Other words of this class are such as the following:—

神巧. Divinely ingenious. 神秘. Divinely mysterious.†

神通. „ penetrating.* 神微. „ minute.

神效. „ effective. 神使. „ sent.

神悟. „ intelligent.†

* (Also means divine might or efficacy).

† Or quick-sighted.

‡ Or hidden.

In Memoriam.

CHARLES EDWIN MOLLAND.

December 9th, 1861; April 6th, 1902.

Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. *Jno. xii, 24.*

It has been said, and often repeated, that God buries His workers, but carries on His work. While this is attested as indisputably true in history and experience, it does not help our poor finite minds to understand the why, or the wherefore, of His mysterious dealings in the removal of this or that worker. When a deeply consecrated worker, highly qualified and eminently successful, in the zenith of his power and usefulness, from the very midst of his Christian activities is suddenly called to a higher service, we seem almost unable to reconcile such an inscrutable mystery with the all-wise love of God. Then we bow our heads and quiet our stricken hearts with the sweet assurance that the judge of all the earth shall do right. But for this we might be swallowed up in unbelief.

The subject of this memoir was born at Barnstaple, England, on December 9th, 1861. He was one of a family of eleven children, all of whom, except one, have passed over the river. His early life was lived in a Christian atmosphere, and he *grew up* a Christian. In after life, he never had any special experience of "conversion." His parents were God-fearing, Bible-studying, simple Christian folk, and the boy, Charles, early imbibed the spirit of Christ. From his boyhood up he was greatly inspired by the saintly life and godly example of Robert Chapman, a local leader amongst the Plymouth brethren and a beloved brother in the Lord. He is now nearing the century line of life, but is still able to give counsel and testimony for Christ in his native town. Charles Molland never lost the inspiration of that sanctified life. Only a few weeks before his death he described with evident feeling his last meeting with the aged Christian pilgrim, while at home on furlough seven years ago.

After preliminary training in the local high school, he attended King's College, London, where he pursued his studies successfully and matriculated in 1881. He also passed the Civil Service examinations in 1881 and 1882. He was appointed to the Law Courts and Civil Service Commission in the Civil Service in October, 1884. Owing, however, to "red-tapeism" he was never allowed to hold the high appointment for which he passed his examinations, as some of his family had died of tuberculosis. The testimony of leading physicians as to his own soundness of health was rejected, but he did not even then decide to give up the Civil Service. He kept his appointment for two years. Later on he decided to give up his prospects of a successful career that had opened up in another direction and devote his life to mission work in heathen lands.

In the meantime he had received an appointment in the Civil Service in Dublin. This brought him into connection with the Plymouth brethren, worshipping at Merrion Hall, where he formed many and lasting friendships and found his life partner in Miss Lily Webb. The next year, 1885, he started for China, reaching Shanghai on the 7th of June of that year. Miss Webb joined him in 1888, and they were married on March 20th, 1888.

Their home soon became a haven of rest for all who had the pleasure of enjoying its delightful influence. Their hospitality was of a high order, with an absence of formality that made one feel "at home" always. Their home life was singularly calm and beautiful, and their children were so simply and naturally trained that it was an inspiration to enjoy the simplicity and communion of their home life.

During the first two years in China he travelled extensively in Kiang-si province, amongst the towns that line the shores of the Poyang lake and the rivers that flow into it. Most of this time he was studying the language diligently, though under difficulties, as the boat was his home for the greater part of the year. He became a singularly careful and correct speaker of the colloquial and a very thorough student of the classics, as well as of general literature. Mere proficiency in the language, however, was to him not an end in itself. In his estimation prayerful study of God's word and constant preparation therein, under the illuminating guidance of the Holy Spirit, were the essentials to successful preaching of the gospel. This was not merely a theory but a fixed habit of mind, and he never preached without spending as much time and careful thought in preparation, as if he were to address an audience of foreigners. It was only necessary to listen to his clear, deliberate and incisive presentation of gospel truth to recognise this. He also believed in the thorough distribution of Scriptures, under proper supervision, and such other literature as was approved by the experience of older workers.

In August, 1889, he united with the Foreign Christian Mission and took up the work at Wuhu. This step was taken after very careful thought. It was the outcome of sincere conviction. He gave up many cherished associations and endured much from his close personal friends and relations who misunderstood his action in this regard. But he did not let these things move him, nor rob him of the constant joy and freedom that his loyalty to Christ had so surely brought into his spiritual life and work. Still the wounds caused by such trials were deep and sore. It needed much grace to forgive and forget, but he never harboured an unkind feeling, nor censured those who thus caused him such keen sorrow.

His relations with the F. C. M. S. were of the most harmonious kind, and grew stronger with the passing years. To his brethren and fellow-workers, he was ever a tried and trusted counsellor. When he had occasion to differ from them in any particular, it was always from a deep conviction and sense of duty. As a worker he was simply untiring. Regular, punctual, systematic and steady, he held on to the simple preaching of a pure gospel as the surest remedy for the sin and general corruption of the Chinese race. He was a strong believer in the power of personal character, and was always on the alert to make it tell. Completely sincere and straightforward in all his business relations with the Chinese, he never allowed his honor to be for a moment questioned. This won for him entire confidence under all circumstances, and he valued it highly.

His last days on earth were so entirely characteristic of his whole life that it may be well to describe them briefly.

On March 19th, he left home to attend the annual Convention of the F. C. Mission held in Nanking. On the steamer arriving there, he, with his usual generous kindness, assisted a lady fellow-passenger, who was a stranger to Nanking, and who was escorting a number of Chinese school girls, to get her baggage ashore and secure jinrickshas

into the city. The day was unusually hot, and he remained in the hot sun, without proper protection, longer than was good for him. However he did not complain, except to say that he felt the heat more than he had ever done before. He delivered three very able addresses on "Prayer" before the assembly, with his usual vigor. These were carefully prepared beforehand, and those who heard them will never, I believe, lose the help and inspiration from them.

He returned home, apparently in his usual health, and attended to some matter of business, relating to the future of the mission, with much foresight. Some of these matters he attended to but a few days before his death, and while he was sick, yet there was no mistake made. Everything was made clear and definite, as it concerned some land tenure for a long term of years.

Realising that his time of departure was near, he called his family to his bedside, and with great calmness and clearness gave each of his four children his parting blessing, praying for them by turn and by name. He bade his sorrow-stricken wife goodbye, but did not say goodbye to the children, as he feared that he might have some infectious disease, and did not wish to expose them to danger. He had no fear of death, but rather a joyful anticipation of the joy and reward of a life of faithful service. He entered into rest on Lord's Day evening, April 6th, 1902.

The funeral services, both at the home and cemetery, were attended by a large concourse of natives, both heathen and Christians. The entire foreign community united to honor the memory of one whose life had been for eighteen years blameless and full of good works, in the midst of heathen darkness.

The bereaved family have had the heartfelt sympathy of friends far and near, and in answer to many prayers God has comforted and consoled them in His own wonderful way in this mysterious affliction.

The large family of native Christians left shepherdless, is the noblest monument that can be raised in his honor. His praise on the lips and in their lives is the truest epitaph that can be inscribed to his memory, as it will surely be his crown and rejoicing in the last great day.

"And I heard a voice from heaven saying, Blessed are the dead that die in the Lord from henceforth; yea saith the Spirit that they may rest from their labors, for their works follow with them." Rev. xiv, 13.

T. J. ARNOLD.

A TRIBUTE TO J. G. KERR, M.D., LL.D.

When I arrived in Canton nearly twenty years ago I found medical work for women in full progress, having been started before I was born. But the work had been done by men for women. No woman physician had as yet had a permanent residence in Canton. Dr. Kerr was presiding over the large hospital which he had built up by his energy and skill, having come to Canton in 1854. One quarter of his patients were women and three out of his twelve medical students were women. Two Christian women had already finished the course. Surely this showed a remarkably progressive and liberal spirit. Prejudice against women physicians was much stronger than now. But Dr. Kerr was ready to offer me every advantage possible. Every opportunity in

all departments was open to me. While no one could have been more willing to help than he, yet I was pushed to overcome my timidity and act boldly in operative cases. Had he not thus encouraged me to rely upon myself I might have accomplished far less.

He encouraged me in all the branches of the medical and surgical work. The maternity work, of which he ever felt the importance, commenced immediately to increase. For years one, two, or at the most three, difficult cases a year had applied to Dr. Kerr for relief. In 1883 there were four, 1884 six, 1885, thirteen, 1886 fifteen, 1887 thirty-eight, 1892 sixty-nine, and 1897 one-hundred and thirty-four.

He introduced me to his hosts of influential and admiring Chinese friends, telling what wonders I could accomplish for the women of Canton, describing in glowing terms the relief he felt I had the skill to give. He gave an impetus to woman's medical work for women, such as otherwise it would have been long in attaining. To write of his life and work is a theme for which I feel wholly unequal. I may give, however, a brief outline of his fifty-four years of professional life. He practiced seven years in America and sailed for China in 1853. "Through his efforts the funds were raised for the erection of the Canton Medical Missionary Hospital. He superintended the purchase of the ground and put up all the buildings upon it with the exception of one whose foundations he laid. While he was in charge the out-patients numbered 740,324, in-patients 39,441, surgical operations 480,098. He performed 1,234 operations for urinary calculus." "It was of Dr. Kerr that a newspaper man who had traveled around the world wrote: One day as I was walking the streets of Canton, China, with Mr. Charles Seymour, our American Consul in that great city, we met and passed a quiet, modest mannered man on his way into the city. Said Mr. Seymour, 'Do you see that man yonder?' pointing in the direction of the receding stranger. I assented, and he continued, 'That is Dr. Kerr. He is in charge of the great missionary hospital yonder. The hospital was founded in 1838 and has already treated three quarters of a million cases, I believe. I consider that he is the peer of any living surgeon in the world to-day. I suppose that humble man might just as well be enjoying an income of from \$50,000 to \$75,000 a year instead of his present small salary, if he was only practicing in the city of New York on his own account; and when we afterwards passed through the hospital, inspected the photographs of operations already performed and viewed the array of deformities to be treated that afternoon, I could not doubt that what he said was literally true."

In 1897 he was called to operate upon Col. Denby, the U. S. Minister. Though there were many skillful surgeons nearer home, yet Col. Denby sent to distant Canton, saying, "There is no surgeon in the Far East to whom I would trust my case except Dr. Kerr. If he will not undertake it I prefer to return to America for the operation."

"Besides his work in the hospital and a large outside practice, he has taken one hundred and fifty medical students through a course of study and sent them forth as physicians. He translated and published twelve works of thirty-two volumes on medicine and surgery. These are now being used in every province in the empire."

He was appointed the president of the Medical Missionary Association at its organization and has contributed valuable articles to its magazines. Much work devolved upon him as chairman of the Committee on Medical Terminology.

This office he has held for the past five years. It involved the difficult but important task of adopting scientific terms such as could be used by the medical profession in all parts of the empire. The members so widely separated found it impossible to meet, so that much time was consumed in correspondence. He published a tentative vocabulary, and later the further results of the work of the committee have been printed.

"When seventy-two years of age he began the establishment of the *Wai-di I Uen*, or Refuge for the Insane. Since it was opened in 1898 one hundred and forty-two patients have been received and ninety-eight have returned to their homes. Of this number thirty have recovered. The two buildings will accommodate fifty patients. The founder lived to see fifty within its walls. Dr. Kerr's long residence in China has made him widely known. His patients have come from every class. He has had the highest official in the two Kwangs under his care and he has ministered to the poorest street beggar. His time and strength, medical experience and skill have been at the service of the sons and daughters of this land for almost fifty years. He has built up the Canton hospital, and it was when he left it the largest as well as the oldest institution of its kind in the world. He has founded the first hospital for the insane in the Chinese empire."

In recognition of his life long and devoted labors for the well being of thousands upon thousands, some of his friends, both foreign and Chinese, are proposing to raise in this province and elsewhere a memorial offering, the funds to be used for the enlargement of the John G. Kerr Refuge for Insane, his last work for China. Seven hundred dollars have been received for this fund, and doubtless his many friends will be eager to raise the amount to thousands.

I would fain at this time give a slight expression of the gratitude, esteem and admiration I felt for one who was a second father to me, the loss of whose counsel and cheer I so keenly feel. Living in his home, sitting at his table for years, seeing his intercourse with family, friends, strangers and Chinese of all classes and varieties, I always noted as most extraordinary the unvarying unselfishness of his character. Such pure benevolence as his is a rare gem. His love to God and love to man was exemplified at every turn. He only thought of others. "Ruling passion strong in death" I thought; for as he was told who of us stood around his dying bed, though words were already hard to utter, he called for chairs that we might sit. He watched for the day dawn, anxious before his spirit took its flight to give last solemn injunctions to his helpers, but unwilling to disturb their slumbers. And then the whole spirit of his last commands was,—“Love the patients as brethren for Christ's sake.” We plainly saw wherein lay the strength of his character exhibited in life and death. When it seemed as though he would soon pass away his wife leaned over him and said: “You may not be long with us; is it all peace?” He replied: “Long ago I anchored my hope to the Rock of Ages, and I have not a doubt, I have not a fear.”

Dr. Reid, formerly of Canton, writes: “It was a great privilege to have known Dr. Kerr and to have been able to call him friend, and of the memories of Canton none are more highly cherished than those of intercourse with him. To all of us who knew him there comes a sense of great personal loss, together with the realization of the great loss sustained by the mission and the work which was so dear to him. His work was done, else God had not called him. Except that we know that man is never complete here below it would be difficult to conceive how

one's life could have been fuller of labors or richer in fruitage than his. The power of his untiring labor in the hospital and church, the influence exerted over native and foreign population and the worth of this last, but by no means least, undertaking wrought out to successful operation through great difficulties, are beyond our power to compute. His years were full and blessed and his name will stand among the foremost of those who gave their lives to the Master's work in China."

One of our standard religious papers in America says: "Certainly good Dr. Kerr of Canton was a most blessedly laden soul when he went home, bearing his sheaves with him. It is fair to even the greatest and most famous of missionaries to doubt whether any other of all the noble fraternity ever did so much good in the world as did Dr. Kerr. He seems unquestionably entitled to be called the foremost medical missionary of the modern mission era, for he was distinguished both for his professional attainments and for his mighty spiritual force as a man of faith and self-sacrifice. Ever since 1854 he had been connected with the hospital in Canton, and during that time he and his helpers had ministered to almost a million and a quarter of patients, never forgetting the sin-sick soul while caring for the sick body. . . . His later years were especially engaged in a noble endeavor to care for Chinese insane, who under native custom endure shocking neglect. Three years ago he was enabled to open a small asylum, and the greatest joy in his last hours was the knowledge that one hundred of these unfortunates were being succored in his refuge. Surely the church should tremble with fear, lest it might prove unworthy to inherit the labors of such a co-laborer with God."

MARY W. NILES.

Canton.

Educational Department.

REV. J. A. SILSBY, *Editor*.

Conducted in the interests of the "Educational Association of China."

The Triennial Meeting.

IT seems to be generally agreed that the Fourth Triennial Meeting of the Educational Association was the best we have yet had.

It was a most pleasant, harmonious and profitable meeting.

The attendance was larger than ever before.

The papers and addresses were up to the usual standard, and we think, on the whole, reached a higher level.

It was eminently a practical convention. Mere theories were at a discount. Men and women gave the results of their actual experience and told us what they had learned from careful observation and painstaking investigation.

Of the Association's original members we had with us Drs. Allen, Edkins, Mateer, Parker, Pott and Sheffield, Revs. Ferguson and Lowrie, Mrs. Lingle, Mrs. Sheffield and Miss Mitchell, eleven apostles of Christian education who helped greatly in making our meetings a success.

The reports of committees showed a large amount of work accomplished. The amount of work reported by Dr. Mateer, chairman of the Committee on Technical and Scientific Terms, almost made one's head dizzy to think about. The vexed question of nomenclature took little time for discussion. We have noticed that very often the less work a committee does the longer it takes to report and discuss its operations. An unusual amount of work had been done by the committees this past triennium, and there was little disposition to tamper with it. There was a general disposition manifest to accept what had been done and give the committees another term of service with enlarged authority.

Romanization was an important subject. Two committees were appointed: one for mandarin and one general committee. It remains to be seen what these committees can and will accomplish, but we believe they will have a good report three years hence. The meeting evidently seemed to be convinced that the time had come for vigorous work along this line.

Kindergarten work was welcomed as a new and important branch of our educational work.

Bible study was emphasized by the appointment of a special committee.

Mrs. Richard and Miss White gave some interesting and profitable suggestions in the line of teaching music.

Really we must not even try to mention the good things which we heard from the other gentlemen and ladies who entertained and instructed us, but we think it will pay you to invest \$1.50 in a copy of the Records and read for yourself the excellent papers and addresses which are to be printed in book form (you can get this book for a dollar if you are a member of the Association). The public meeting on Friday evening was of more than usual interest. One of the most interesting features was the exhibition of books, maps, charts, etc., which was given in the various class rooms and alcoves which surrounded the assembly hall. The following is a list of the exhibitors:—

The American Book Co.
Silver, Burdett & Co.
Macmillan & Co.
Educational Association of China.
Ginn & Co.

British and Foreign Bible Society.

American Bible Society.

Young Men's Christian Association.

The Commercial Press.

Revs. Ernest Box and J. C. Ferguson had an interesting collection of the latest Chinese educational publications.

The Christian college of Canton had an interesting exhibit, and there were a number of books and papers sent in by various members to the secretary, which were on exhibition, and will help to form a nucleus for a permanent educational library and museum.

It was a good meeting, but we expect a still larger and better one three years hence.

Educational Association Executive Committee.

THE first meeting was held May 27th; Dr. Parker, *ex-officio* chairman. Mr. Silsby was elected secretary of the committee. The other members present were Messrs. Bentley, Bitton, Lyman, Sites, and Miss Richardson. The treasurer reported \$191.00 received from membership fees during the Triennial Meeting. The general editor was authorized to arrange, with the consent of the authors, for the sale of the mathematical and science series, dividing the sets when found advisable. A proposition was received from Dr. Whitney to take over part of a new edition of Osgood's Gray's Anatomy. Pending further inquiry, action was deferred. It was agreed to print 600 copies of the Records of the Triennial Meeting and 400 extra of the Minutes. It was resolved that the committee looks with favor upon the publication of a new edition of Wylie's translation of Herschel's astronomy, subject to the usual conditions. Mr. Bentley and Dr. Parker were requested to draught an appeal to the Foreign Mission Boards to send out specially trained teachers, etc., in accordance with a resolution passed by the Triennial Meeting. The secretary was authorized to procure suitable book cases for the Association's books. At a meeting on the 4th of June the appeal draughted by Mr. Bentley and Dr. Parker was read, amended and approved.

J. A. SILSBY, *Secretary.*

Notes.

THE Educational Association of China was organized in 1890 with thirty-five members. The membership at the beginning of each succeeding triennium was as follows: 73 in 1893, 138 in 1896, 189 in 1899, and 248 in 1902.

The sales of books by the School and Text-book Series Committee for thirteen years—1877–1890—amounted to Taels 4,598.63, which would represent in 1890 \$6,299.56, an average of \$484.58 per annum. During the first triennium of the Educational Association the sales amounted to \$1,572.97, or \$524.33 per annum. In the triennium ending 1896 the sales were \$2,630.80, or \$876.93 per annum. In the triennium ending 1899 they were \$4,549.46, or \$1,516.48 per annum. In the triennium ending 1902 the sales were \$13,788.37, or \$4,596.12 per annum. The sales during the last triennium were \$5,000.00 more than during the nine previous years combined, and were nearly as great as the combined sales of the School and Text-book Series Committee and the Educational Association for the twenty-two years which preceded this last triennium. And this, notwithstanding the Boxer troubles of 1900!

The many friends of Dr. John Fryer are pleased to see him back in Shanghai for a few days. We were sorry that he could not come in time for the Triennial. We are glad to learn that his department in the State university of California is in a flourishing condition.

Our friends of the Commercial Press have presented us a copy of their English and Chinese Pronouncing Dictionary, and we are very much pleased with it. It contains 1,886 pages of closely printed letter-press, and while largely a reproduction of Lobscheid's Dictionary, it contains many additional words and phrases, and its numerous illustrations add to its value. The pronunciation of each word will be especially helpful to Chinese students. The proprietors of the Commercial Press are to be congratulated upon the successful issue of this undertaking. The leading members of this firm received their education in Christian schools, and are coming to the front as the foremost Chinese publishers of books adapted to the needs of the new China.

Mr. Wang Hang-t'ong's series of Illustrated Chinese Primers are now complete; section 2 of vol. 2 (繪圖蒙學捷徑貳編下) having been published a month or more ago. The last section contains 100 lessons, and, like the preceding books, is carefully prepared and nicely printed. The price is fifteen cents. The pupil who has mastered these primers will have a good foundation upon which to build—a foundation much better than could have been given by adherence to the old method. The Illustrated Chinese First Reader (繪圖蒙學課本首集) has appeared in an enlarged and improved form, containing eighty lessons instead of sixty as before.

The price is twenty cents. We congratulate Mr. Wang upon the success which is attending his praiseworthy efforts to prepare good books for primary schools.

EXERCISES IN ENGLISH is a companion to Dr. O. F. Wisner's BEGINNING ENGLISH, a new edition of which is now in press. It consists of 102 lessons; the blanks in these exercises to be filled in from the words in the other book. This book will be a very useful help in teaching where Dr. Wisner's method is adopted. The price is thirty cents, or \$3.00 per dozen. Both books can be obtained either of Dr. Wisner at Macao or at the Mission Press, Shanghai.

We have been reading Mr. John R. Mott's little book on Christians of Reality, and the thought occurred to us, what a good book this will be to put into the hands of students of English! It is written in that simple, forceful style of which Mr. Mott is a master, and will help to inculcate those lessons of sincerity and earnest Christian life and Christian activity which we are so anxious that our pupils shall learn. Mr. Mott is deservedly popular with our young men in the College Young Men's Christian Associations. The book is neatly printed by the American Presbyterian Mission Press, and can be obtained of the National Committee College Y. M. C. A., Shanghai, at the very low price of fifty cents. Why not use it as a text book? We were told by a friend that one of the Hangchow college boys was translating this book into Chinese, and we are glad to hear also that an edition in Chinese is being prepared for publication by the Y. M. C. A. Committee.

Rev. L. H. Roots, of Hankow, writes: "I have received from Rand, MacNally & Co. a copy of their maps for eight and twelve inch globes. Before going further with the work of getting these put into shape for use in Chinese schools, I write to ask if you know whether any one else is engaged in a similar piece of work." Mr. Roots thinks a twelve-inch globe, with colored maps, can be produced for considerably less than \$10.00, and would be glad to receive suggestions on this subject from any one interested.

Romanization Notes.

"THE whole world is destined to adopt the Roman alphabet; even, we believe, the Arabic-writing languages. Japan feels the necessity, and the government has appropriated \$5,000 for the expenses of a commission, whose task it is to draw up a scheme for Romanization. In China the missionary societies are active in the same line, as they believe the antiquated and

cambrons sign writing must go. So the world is being drawn together."—*New York Independent*.

The completion of a Romanized edition of the Four Gospels is reported by the British and Foreign Bible Society. We understand that Rev. W. M. Bridie is taking the lead in this movement, and that he is being heartily supported by such able men as Drs. Graves, Simmons, Noyes, Beattie, Bishop Hoare and by the Church Missionary Society. We were pleased to receive not long ago the first two numbers of the "Canton Monthly," in Romanized. Canton has the whole Bible and considerable other literature in colloquial character, but the usefulness of the Romanized is becoming more apparent as the number of Christians increases, and the minds of the Chinese (and shall we say missionaries?) are awakening to a keener realization of China's great need.

The first two numbers of the *Toong-woo Nyoe-h-pau*, the Shanghai Romanized Monthly, have been issued, and the paper is now being published under the auspices of the Christian Vernacular Society of Shanghai. A number of classes in Romanized have been started in Shanghai and neighboring towns; the Chinese preachers of the Southern Methodist Church showing special interest in this good work, while quite a number of the pupils in several mission schools have already learned to read it. The system is that adopted by the Vernacular Society some twelve years ago; the only change of importance being the substitution of the letter *h* for the aspirate sign; this change being unanimously adopted at a recent meeting. "The new learning that is coming is sure to make for itself in the course of time a mode of expression simpler than the present character or ideograph. Whether the Roman alphabet will supply that simpler written symbol it is not yet safe to say; but this much can be affirmed that for several of the colloquials or vernaculars the Roman alphabet has been used with marked success, that through the Romanization of the Scriptures the whole Bible or Testament is now freely read when otherwise it would have been very largely a sealed book; and further, that the demand for the Scriptures in Roman letters grows steadily. The precise number of readers it is difficult to ascertain, but from careful enquiries I am led to estimate them at fully from 25,000 to 30,000. This number is sure to be rapidly increased in the future, for in several large missions the Romanized is taught throughout all their schools and colleges."—*Report of China Agency of the British and Foreign Bible Society for 1901*.

Correspondence.

GENERAL CONFERENCE OF MISSION-
ARIES IN CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Educational Association at its last meeting recommended that next General Conference of Missionaries in China be held in 1907, and it was pointed out that that date synchronised with the Centennial of Protestant Missions in China. I would like to suggest that a Centennial History of Missions in China be prepared in time to come out at that Conference. The question which at once suggests itself is who will do it? I think that it ought to be done preferably by a China missionary, but if none is available, then the Rev. J. S. Dennis, D.D., of New York, should be invited to undertake it. He has already done much work of that kind and has the facilities.

Yours truly,

D. MACGILLIVRAY.

PROPOSED FLAG.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Seeing in the *Assembly Herald* an account of a new flag to be used by Christians of all countries I made one to drape with our American flag on Lincoln's birthday, February 9th, but finding that there is a difference of opinion as to the proper characters to be used, and also thinking that some one else may have made one, I thought a letter to the RECORDER would be the quickest way of finding out and securing a flag and shield with uniform characters. If one has already been adopted please let me know the characters used.

Very truly,

E. W. MACHLE.

(Mrs.) Edw. C.

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Our Book Table.

眞光月報. *The True Light Monthly*. Published at Canton, China. Rev. R. E. Chambers, Mr. Chan Ue-ting, editors. A magazine of seventeen Chinese pages, full of instructive and interesting subjects. It is issued by the China Baptist Publication Society.

Contents.

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|---|----------------------|
| 1. The Benefit of a Religious Newspaper. | } Editors. |
| 2. Scripture Questions and Answers | |
| 3. The Importance of Prayer. | } R. H. Graves, D.D. |
| 4. Importance of Care in Receiving Members | |
| 5. How the Churches Should Treat Preachers. | } T. McCloy, M.D. |
| | |
| | } Ue Yik-shaan. |
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|--|----------------------|
| 6. How Preachers Should Deal with Men. | } Wai Yuk-hin. |
| 7. News from the Churches. | |
| 8. Sunday School Department. | } Rev. G. W. Greene. |
| 9. Science Notes. | |
| 10. Secular News. | Editors. |

Price, thirty-five cents a year for single copies, and for ten copies sent to one address, thirty cents each per year. Postage is included.

We are glad to welcome this monthly into the number of periodicals and wish for it the highest success.

S. I. W.

Centennial Survey of Foreign Missions, by the Rev. JAMES S. DENNIS, D.D. Fleming H. Revell Company. For sale at the Presbyterian Mission Press. Price \$10.00.

What a book this is to go through faithfully, with its fully 400 pages, 11 x 9½ inches, and mainly statistics. Have we been bored by a study of the figures contained within the boards of the volume before us? No, quite the opposite. We feel as if we had been spending a most helpful and cheering time with one who is a master in the study of Christian missions. Now-a-days when we spend so much, possibly too much, time with magazine and newspaper acquaintances, who lose their individuality in a vague "we," who talk loudly and sometimes shallowly, and, when they have a heart, too frequently wear it on their sleeve,—there is a danger of not getting to know books as "friends."

And the book before us is certainly a "friend." A friend who, whilst bristling with figures, makes us realise that "these figures stand for immense and thrilling facts." We confess to feeling carried away as this friend told us of 558 societies being engaged in foreign missions, of an annual income of \$20,079,698 (gold), 16,682 foreign missionaries, 78,396 native workers, 1,550,729 communicants, and a total Christian community of 4,523,564. Our esteem for our friend was enhanced as we noted how well acquainted he was with what Bishops Brooks, Wescott and Tucker, Drs. C. C. Hall, A. C. Geikie, and Storrs, and other missionary experts knew and said about foreign missions. And our gratitude was increased by his willingness to answer questions, solve difficulties and impart information on every phase of the work.

We have purposely allowed our pen to run away with us, in thus speaking of the place this unique book holds in our esteem

and affection, feeling that this is the best praise that can be given to a statistical work.

We would add that the figures are grouped under a number of prominent divisions, such as: Evangelistic, educational, literary, medical, philanthropic and reformatory, cultural, etc. It would have made the work almost perfect if some field summaries had been given. Their absence seems to us a blemish; but the enormous difficulties Dr. Dennis has encountered and overcome so self-denyingly can be so well understood by all who have endeavored to gather statistics on the mission field, that it seems ungracious to ask for more, when so much has been so liberally provided.

Special notice ought to be taken of the large space devoted to Bible translations (pp. 123-172) and to the pains taken all through this section to give interesting and reliable data relating to the men and women who have been engaged in Bible translation work. Reference ought also to be made to the wealth of annotation all through the work and to the "Remarks, Historical and General or Descriptive."

A result of our inspection of the work leads us to thankfully quote the fourth paragraph of the preface: "To some minds this book may seem an undue accentuation of comparatively commonplace data, but separate facts, such as are herein recorded, derive an individual and collective value from their cumulative bearing upon the progressive fulfilment of God's purpose of redemption as an entirety. Each fact here put in evidence is worthy of notice as an infinitesimal part of a sublime whole, and the collective presentation creates a vivid impression that the great work is really moving forward towards its completion. Rightly interpreted such a survey becomes a call to genial optimism and fresh courage."

G. M.

詩篇釋意, Commentary on the Psalms, by Rt. Rev. Bishop Graves. Mission Press, Shanghai. Price, 45 cents.

In an English Preface to this commentary Bishop Graves makes a remark which we have emphasized on many occasions, and to which we would again call attention. The Bishop says: "If the clergy and teachers of the Chinese church are to teach and preach well, it is essential that they should first understand the meaning of the Bible," that is to say, the kind of commentary which they need (though not always the one they themselves ask for) is the exegetical rather than the hortatory or homiletical one. The Chinese church needs to be fed upon the Word itself, and pastors of the flock, if they are to do their duty to those over whom they have been placed, must understand the Scriptures that they may continually bring forth out of this divine and inexhaustible store-house things new and old for the enrichment of God's people. Too often

"The hungry sheep look up and are
not fed,
But swollen with wind."

A Commentary like this of the Bishop's will give the Chinese preacher plenty of material to think about, though the Bishop warns the reader he must do his own thinking. There is here plenty of sermon-stuff, but in the form of raw material which the preacher must work up for himself, by passing it through his own mind and heart, so that it shall be given out again, not in pious platitudes and long winded discourses full of sound but without signification, but in such illuminating prophetic utterances as are poured forth when, as the Psalmist says, the heart is bubbling up a good matter. This commentary is of the purely exegetical kind, based upon that excellent work by Dr. Kirkpatrick in the Cambridge Bible for schools.

We have an introduction to the whole in seven chapters, dealing with such subjects as "How to read the Psalms," divisions, authorship, date, editorship, etc., a chapter on Messianic prophecy in the Psalms, and a final chapter on the "Teaching of the Psalms." In the body of the work each Psalm is prefaced by a short introduction giving topics and divisions very helpful to the students, and then follow exegetical notes on the separate verses where required. The notes are brief, concise and to the point, in very clear Chinese. The book is so well arranged and printed that it is quite a delight to look at and handle. The present volume brings us to the end of the 72nd Psalm. It is to be hoped that the Bishop will soon give us the remainder. This, when completed, together with the Conference commentary just issued, will give the Chinese preacher such a "Treasury of David" as he has never before possessed which, if well used, cannot but greatly edify the church of God.

J. J.

REVIEWS BY A. H. S.

Among the numerous volumes of the extensive Ramabai literature, none is of more permanent or more human interest than her own autobiography published under the title of "The High-Caste Hindu Woman," which is now republished by the F. H. Revell Co. (pages 142, 75 cents net). The mere fact that such a book could be written, and that since its original production the events which it chronicles have deepened and broadened until the stream of one woman's life enriches that of thousands of others in many lands, is itself not the least of the many marvels of modern missions. The original edition was widely circulated in many lands, and this illustrated revision is not likely to lose any of the former popularity of the thrilling tale.

Old Glory and the Gospel in the Philippines. Notes gathered during Professional and Missionary Work. By Alice Byram Condict, M.D. F. H. Revell Co. 1902. Pp. 124.

This well illustrated little volume is by a young lady physician of the Methodist Episcopal Church who went from India to the islands named, where she saw something of current conditions. Her observations are embodied in ten chapters of a chatty interest, without going below the surface, yet full of enthusiasm for the prospective changes which she foresees as likely—nay certain—ultimately to result from American occupation.

The book makes no pretension to literary merit, but is useful as throwing a side-light on some perplexing problems, although most of them are not even referred to in the text. There is scarcely any reference to the professional work of the writer, but considerable detail of enthusiastic missionary labors of herself and her companions, which appear to have been full of promise. The American price (net) is \$0.75.

Gipsy Smith. *His Life and Work*, by himself. With introductions by Alexander McLaren and G. Campbell Morgan. F. H. Revell Co. 1902. Pp. 330. \$1.50 net.

This remarkable account of a remarkable development of our times is another proof of the inexhaustible resources of the divine providence in out-reaching after a lost race of mankind. Surely no more unlikely place could be found than a gipsy tent and wagon in which to discover one of the most successful evangelists of the day. Here is a lad totally without not only the training of "the schools," but even a school, who when he began his exhortations had to look carefully ahead to see if a long, hard word was coming, and if such was in sight he stopped reading and began commenting, taking care to begin again on the *other side* of the polysyllable. Yet this crude

youth by the education of the Lord Himself is brought into the front rank of the best and most powerful preachers of our time. His words have been heard with the most eager interest by thousands at a time in all parts of England and Scotland, in Australia, and repeatedly in the United States. Untold multitudes owe to him their conversion. Aside from the dramatic interest of the evolution of a life, Gipsy Smith's story would be well worth reading as a prophecy and a promise that in due time the Lord will raise up in China men who can do this very work, a work for which all that is now done will prove to have been a preparation. There is a vicious misprint on page 146.

The Call, Qualifications, and Preparation of Candidates for Foreign Missionary Service. Papers by missionaries and other authorities. Student Volunteer Movement for Foreign Missions, 3 West 29th St., New York, 1901. Pp. 158.

This is a collection of twenty-six papers prepared for some one of the journals, or for the conventions which represent the Student Volunteer Movement. They are by men whose names are well known and whose words will, for the most part, be gladly listened to. There are two ways of regarding a little book like this as an invaluable collection of otherwise unattainable hints, and as a first-class nuisance. It is possible to look it over—as we have seen done—and make the remark, "Well, I am glad I did not see this before I came out, or else I should never have had the courage to come at all!" Undoubtedly there is something in this, but for all that, taking the Volunteers as they are, such suggestions and reflections as these cannot fail to be of service in a great variety of ways. The themes discussed are wide in their range, and owing to the desultory method of preparation, and the

width of the base-line of collection, there are occasional overlappings and repetitions. But that does not matter. If a good thing is repeated with varied iteration, the young man or young woman who ought to listen to it, may perhaps begin to believe it and give the idea due heed. It would be a good plan for every one who knows of a young friend at home in whose mind the question of entering the army of foreign workers is a live one to see that a copy of this booklet is put in his way. There is no knowing in what direction these winged seeds will blow, and as we often have occasion to observe, a single wise sentence may give direction to a long and a fruitful life.

The Old Gospel for the New Age, and other Sermons. By Prof. H. C. G. Moule, D.D., Norrisian Professor of Divinity, author of "Secret Prayer," "Commentary on Romans," etc. F. H. Revell Company. July, 1901. Pp. 239. \$1.00 net. (To be had of Mr. Edward Evans.)

The successor of the learned Dr. Westcott in the Bishopric of Durham has been well known in all parts of the English-speaking world by his published works and by his reputation as one of the very foremost leaders of the evangelical party in England. This volume comes therefore at an opportune juncture, and will be eagerly ex-

amined to ascertain the quality of the spiritual teaching which may be expected in the author's new position. There are sixteen sermons, none of them long, but all alike devout in spirit and earnest in treatment, at least half of them directly related to the spiritual life of the believer. While some of them are university sermons, and others were preached in important pulpits on great occasions, there is no effort at striking effects, but rather, as the title intimates, a restatement of the Old Gospel in fresh and modern terms.

Prof. Moule has adopted the habit, comparatively unusual in these times, of interlarding his pages with words in Greek letters, quotations from the New Testament text, as well as with Latin, Italian, and the like, which seem somewhat in excess, and in no case necessary. But this defect, if it is one, is a trifling matter in so excellent a set of discourses handled in Dr. Moule's best style. One is somewhat mystified by the singular expression (p. 55), "the reticence of a dreadful iron." The somnolent proof-reader has allowed an "it" to drop out on page 89 as well as the word *dominate* to stand for "dominant." There is a deadly misprint on page 199, and—most flagrant and inexcusable of all—two lines are repeated on page 157.

Editorial Comment.

THE dull gas and electric light designs through which the luminous mottoes were not allowed to blaze, are typical of the many coronation arrangements which had to be set aside on account of King Edward's illness. We feel sure that not only our British readers, but American, German, Scandina-

vian and others will join in heartfelt expressions of sympathy for the royal family immediately affected by this sudden illness. We are glad to state that, as we go to press, the latest bulletins are decidedly favorable, and indicate a good recovery on the part of King Edward.

THE upsetting, however, of all the coronation arrangements reminds us more forcibly than ever of the uncertainty of human affairs. The destruction of St. Pierre affected us too little. We were indifferent to the indifference of those who, in comfortable ease, unheeded the peril which through four days was apparent in falling ashes and growing darkness. As the incoming mails speak of functions at which "both the king and the queen will be present," we realize the appropriateness of Bishop Moule's text at the "service of intercession" held in the Shanghai cathedral: "For that ye ought to say, If the Lord will we shall live and do this or that."

* * *

THE present scarcity of rice and the consequent high price of the same is remarkable for the wide extent of country over which it is felt. It would not be strange if there were short crops in certain limited regions, but in a country of such expanse as China it would seem as if one part would be able to make up, to a great extent at least, for the shortages of another. At present, however, the cry comes from every side. The Rev J. B. Ost writes us from Chu-ki (Hangchow district): "There is much distress in this district owing to the high price of rice, 8,500 cash [at least twice the usual price] per tan. I shall be glad to see the new crop gathered in. May it, with God's blessing, be an abundant one, and thus make up, to some extent, for two rather inferior crops. The silk this year in this district has been a failure, so the poor people are in very straitened circumstances. It is

an anxious time for many." And this is but an echo of the reports that come from many parts of the land. Added to all this is the scourge of cholera which is afflicting a very extended portion of the country, and coming so early in the season, makes the outlook for the summer a peculiarly gloomy one. Then in the south the plague is extending farther and wider in its ravages.

* * *

While it is happily true that the reports concerning the rebellion in the south and the unrest in Chihli are of a brighter nature than could have been expected a couple of months since, yet it is also true that there is great unrest on every side, consequent in part on the causes above mentioned, and further on account of the unjust manner in which the indemnity is being collected. So far as we can see, China is making little if any progress towards true reform. She seems drifting; but whether towards shoals and shipwreck, or on to the rock of partition among the Powers, only the future can decide. He would be a bold prophet who should attempt to declare.

* * *

THE Secretaries of the Society for the Suppression of the Opium Trade have sent us a copy of the rejoinder addressed by the Society to the Secretary of State for India on the above subject with a summary of the entire correspondence. Last December the Society adopted a memorial to the Prime Minister, calling his attention to "the policy adopted by the Indian government of late years in largely

extending the cultivation of the poppy in British India, notwithstanding numerous and express pledges on behalf of successive governments in this country that no such increase should take place, but that on the contrary this cultivation should be diminished." The reply was that "Lord George Hamilton cannot admit that there is any pledge of this kind which is operative at the present time or binding on the government of India." The rejoinder which follows is clear and logical; and it should convince all right-minded people and statesmen that the contention of the Society is based upon truth and correct principle. Now that the Boer war is over and England is again untrammelled, what a glorious consummation it would be if she would take steps to abolish this body and mind-killing curse!

* * *

IN our last issue we noted the establishment of a new weekly religious newspaper, *The Chinese Christian Intelligencer*, and in the Book Table for this month we accord a welcome to the *True Light Monthly*, issued by the China Baptist Publication Society. In our satisfaction at the appearance of new journals we must not forget the older journals, nor those who have worked so hard to make them a success. During the recent home furlough of Rev. W. Arthur Cornaby splendid service was rendered by Rev. W. Gilbert Walshe as editor of the *Chung Si Chiao Hui-pao*. As month by month the journal came out it was apparent that Mr. Walshe was bearing a

large part of the work of filling the columns of the Review. He, we are sure, will not be the last to welcome back Mr. Cornaby to his special editorial work.

* * *

THERE are several new features in the issue before us (the June number, which we recommend our readers to procure). In taking up this work again, the editor describes his return to China as a home-coming, and quotes from the fine essay of Tao Yuan-ming, "Home Again!" which is translated in Giles' "Gems of Chinese Literature," p. 105. The sermon is by the editor of the *British Weekly*. It is one of his best, adapted in places to describe some special ways in which Chinese preachers may "faint;" among them the tendency to officialism is mentioned. And to what lengths that officialism may reach, an article reprinted from the *Universal Gazette* sufficiently shows. The article on "Religious Toleration" from the *N.-C. Daily News*, is not a new one, but as events have turned out in the Shantung university, it is up to date nevertheless. Li Hung-chang's sneering criticism on Western folks worshipping a crucified man, is well answered by Colonel Dyer (translated from the *Spectator*). Counts Ito and Inouye figure as reformers who had their reward in the end. And the transformation of Uganda in little more than a decade, is quoted to prove the uplifting power of the gospel.

* * *

A LETTER from Lisbon Protestants to the readers of the Review is one of the striking features of the number. Among the papers

that make good Sunday reading are a Biography of James Chalmers of New Guinea, "How we got our Bible;" two Scripture studies and a searching Scripture question (the first of a series); the latter supplied by Rev. Arnold Foster. While in the "Family Circle" section, St. Jerome and an English maiden of sixteen contribute interesting matter, and a family prayer in mandarin affords a model for household devotions. Among the thirty or more papers appearing in this number, there are reprints from Drs. Williamson and Martin, on "Glass" and "Ancient Rome." The editor writes

on "London," translates "Mosquitos and Malaria," and gives "Selected sayings of Hsün Tzu."

REV. T. W. PEARCE, of the London Mission, in South China, kindly compiled, or transcribed, for us the extracts on Religion in China (printed in this number) from Mr. Stanley Smith's "China from Within." As many of our readers may not have seen Mr. Stanley Smith's book, we offer no apology for this discussion of what knowledge the ancient Chinese had of the true God. Such a discussion leads to the further topic: "China's need of true religion."

Missionary News.

Presbyterian Committee of Church Extension.

By an inadvertence the name of Rev. Wm. Malcolm, Tai-to, North Anhwei (P. O. address, C. I. M., Wuhu), representing the Presbyterian wing of the China Inland Mission, was omitted from the list published. There are now eleven branches of the Presbyterian Church represented in China. The twelfth is needed, and also the strengthening of those now on the field.

We have been requested by Rev. M. B. Grier, secretary *pro tem* of the above committee, to intimate that Rev. T. J. Preston, Chang-teh, Hunan, acts as representative of the Cumberland Presbyterian Mission, instead of Rev. Wm. Kelly, M.D., as intimated in our May issue.

The Toronto Convention.

UNION SEMINARY, }
March 9th, 1902 }

[We have been kindly permitted to insert the following private letter addressed to Rev. and Mrs. J. L. Stuart, Hangchow, from their son Leighton, another China boy, who expects soon to return to China as a missionary.—ED. REC.]

MY BELOVED PARENTS:

Once more I can find a little opportunity to write to you, and there is much that I have to tell. First of the Toronto Convention, which was certainly one of the most wonderful, as I trust it will be influential, experiences of my life. To describe it in detail would be an endless task on paper. There were 3,000 delegates from nearly 500 institutions and from various mission boards, etc. Think of what that single fact stands for with the

hundreds of others whom these students represented. Think of the significant fact that such a gathering is possible; the greatest gathering of students yet held in the world's life was for extending the power of Jesus Christ. I wish you could have seen the crowded hall with its galleries piled overhead, the huge platform with its grey-haired missionaries, speakers and secretaries. The seating capacity of 5,000 was usually overtaxed half an hour before the time! There were great simultaneous meetings in neighboring churches. The whole convention was marked by an intense but eminently sane and unemotional spirituality. In fact I was agreeably disappointed here. Not only were the speeches practical, pointed, simple, but there was an absence of gush, of frothy oratory, of excitement. A lot of people had come together to study a problem, to the solving of which they wanted to give their lives. Everything was tremendously earnest but unsensational, common sense but not common place, definite and business-like but not sordid. Never before had I so vividly realized the spiritual resources at our command and the literal relationship that Christ is willing to enter into with His servants. The convention was a pictured promise of great things. "If the Ecumenical Conference was historic this will be prophetic." I shall not undertake to give the very full and varied program. You can largely imagine it. China was very prominent. The good number of Presbyterians (Southern) had a pleasant "rally," presided over by Dr Rankin. I spent a great part of my time in talking with experienced missionary workers at home in connection with the work I have now definitely decided to take up here for a little while. A plan has been crystallizing, of which I shall write more fully later—a plan auda-

cious, visionary, novel, bristling with difficulties and discouragements. Very briefly it is this: To get four men, including myself, all volunteers and delayed from the field only by the state of things at home; to visit the churches of four different synods and present the cause of individual support and to be themselves supported, not by collections in the local church, not by the Executive Committee but by wealthy business men who will appreciate the investment. The advantages are the eloquent appeal of our very presence, the method of supporting missions, the freedom from anxiety about expenses. We all know how the Committee is scrutinized and criticized along this line. They would never dare to back up such an enterprise financially. It would cripple us very much to depend upon the churches we visit, especially as we will have to invite ourselves chiefly. The difficulties? They get worse the more one thinks about them. How we are to get our own backing? How we are to get into the churches? Mr. Luther Wishard, who wanted to know at once if I was the son of his old friend in China, who has done this sort of thing for some years in the Northern Presbyterian and Congregational Churches and who helped me in many ways, says that this is the hardest thing of all. Shall I mention the present active canvass for Twentieth Century and Ministerial Relief Funds, and other "local peculiarities?" Then there are the serious personal inconveniences—physical, social, mental, spiritual. Young men must deal with Presbyterian pastors! There will be criticism, discouraging suggestions, lack of sympathy, monotony, etc. But having given careful thought to the plan I believe it has possibilities. Preston of Princeton, a southerner and leader of the missionary movement in his seminary, and I worked it out

together. Moffett has after some hesitation thrown in his lot with us, and we are now waiting for the fourth man to answer. Already the equivalent of one man's support has been secured. Now what we are chiefly relying upon is prayer. We have taken quite a number of tried friends into our confidence and asked them to pray for these five things: (1). That four men may be secured and blessed in the work. (2). That they may be backed up financially. (3). That the pastors may give us openings and the leaders of the church approve our "forward movement." (4). That the present mortifying relation between volunteers and funds may in twelve months be reversed. (5). That the committee's annual budget may reach \$200,000.00. Will not you and the other missionaries join us in this? We need it more than anything else. I shall go more into the detail of our plans later. I might say here that Dr. Chester, while giving me assurance of going out next fall if I insist, urges me to stay here, and all things considered it seems to be my duty for a year at the most.

A Mid-winter Trip to the Stations of the Christian and Missionary Alliance in Northern Shansi, Chihli, and on the Mongolian Frontier, via Tai-yuen-fu.

BY MRS J. WOODBERRY.

(Continued from June No.)

We were nearing the end of our 900 li journey to Kuei-hua-ch'eng. Another mountain chain lay between, and the Big Black river. The night before reaching Ning-yuen, as we were scaling the high bluffs and following a narrow path along precipitous banks, 200 li from Kuei-hua ch'eng, Taotai Un Ming's outriders met and saluted us. The lights of Ning-yuen twinkled in

the moonlight far ahead. A banquet indeed, and fresh, soft blankets were waiting us. The Chihhsien, Ling, was a Foochow magistrate, and had been director in Mr. Kung's naval college in Tientsin (or in some official capacity). He said Kao Ta-lin had just preceded us north. This was grand news. We so desired to meet him. Pressing on, we reached Ja-p'o-na on Saturday, January 18th. All the way from Ning-yuen the Tao-tai's welcome had been extended in ever increasing volume. Well-equipped troops (the best we saw) saluted us at intervals, even in the mountain passes, where they were stationed on guard against robbers. It was approaching the New Year, and extra precautions were taken for our safety. So many soldiers saluted and fell in line that we presented the appearance of conquerors as we drew near our goal. We found Nieh Sheng-roong's happy face at Ja-p'o-na awaiting us—the deputy from the Yamèn; and a lunch was spread that pleased us greatly—all in foreign style. On the cups we read "Forget me not," and "Think of me." Cigars, silver cutlery, towels, and unbleached sheeting, cakes and sweetmeats in prodigal profusion. We had thought Kuei hua-ch'eng, beyond the Great Wall, must be semi-barbaric. How great was our surprise, therefore, when on crossing the river, six mandarins on white horses, forty more soldiers, and many others met and preceded us through the city. As we halted in Mr. Lundberg's old mission compound (rebuilt and used as foreign bureau) we were astonished at the array of people and the display. Mr. Kung was pitiful to look at. Demons seemed looking out of his eyes. He said over and over, "The devil has tried all day to kill me in my litter." But Cha Vee, a lad whom we had seen in Tientsin the year before at the C. I. M., addressed us in broken

English and led the way in. The élite of the city poured into the bureau, where a suite of five rooms, nicely furnished in foreign style, was set apart for us. The mandarins and Kao Ta-lin, the three brothers Wang, Mr. Olson's chief advisers and business agents, and the whole native church of thirty or more gathered around us. Dinner was waiting; home-made bread, roast joints and fowls; creamy milk and butter and grapes and apples that reminded of home. Cake was side by side with candy and all that heart could wish. Everybody talked at once, and, seeing our dilemma with our interpreter, tried to help us out. A sunny-faced girl came in and took our room and mending in hand. Mr. Olson's (the superintendent) photograph album, letters, etc., were brought, and with perseverance and patience, here a little and there a little, we unravelled the story, managed the business, restored the cemetery (on paper), and held the funeral. It will always be a wonder to us. Wang Teh-fang, the evangelist and teacher employed by Mr. Olson, had once visited us in Tientsin. We recognized him at once; and soon learned to lean upon him for everything. With sign language, a little Chinese and a little English, marvels were accomplished. He took the funerals in hand, and was deputed to accompany us to Pao-t'ao, To-kê-to-ch'eng, and other cities. The funeral was attended by 5,000 people. Service in the chapel on Sunday caused the gathering to overflow into the streets. Fourteen mandarins sat on the platform, with as many Christians, and Kao Ta-lin, the mandarin-preacher, and others held the service. It was a pleasure to see the mandarins and native church in such friendly relations everywhere; and the type of Christians in Northern Shansi seemed to us exceptionally fine. The Swedish

missionaries' love of music had borne good fruit. These simple people could almost sing the book through, without books, in excellent time and tune. And their religious training seemed of a high order. They were men to hold the church together and fearlessly preach the Word.

Our Mission had been in the north about ten years. Its stations comprise a circle of large centers west of Kuei-hua-ch'eng to Pao-t'ao, south to To-kê-to, east to Ta-tung-fu, and north to Kalgan, about 1,500 *li*. At the time of the outbreak, Taotai Chun Wen-ching, of Kuei-hua-ch'eng and Kuo-chih-hsien, began their "war against foreigners," a band of helpless men, women and children. The Mandarin Hsu was friendly, and did all he could for the Olson party, which fled on camels to Hosan, beyond the mountains, were robbed in eight attacks of one thing after another and deserted by the camel drivers. Mrs. Anderson, of Te-kê-to, and Mrs. Lundberg of Kuei-hua-ch'eng, gave birth to infants in the wilderness. In this hapless condition they were taken by Roman Catholic priests to the monastery in Chieh-ko-tan-ko, where they were attacked by 1,000 Boxers and Imperials and slaughtered; the attack began at noon, and at 4 o'clock the town was in ruins. Letters written on the same day have reached friends in Sweden, which breathed a holy peace and courage that should inspire us all. They prayed for others to come and take their places in the ranks.

The attendants returning to Kuei-hua-ch'eng, found Captain Watts-Jones just murdered at the Yamèn, where he had dined with the Taotai. The latter accompanied him to the door with polite words and gave the signal to men in waiting. The Olson property and printing press were destroyed. The native church was dispersed,

save Pastor Wang (our assistant). He said God gave him "Ting-p'ing-an" and he staid in their doomed house. It was never burned. His peace was from God. The Taotai Un Ming was a different man. We tiffined at his Yamên and received many courtesies at his hands. Some handsome gifts accompanied his banquets, which we showered lavishly on the church. Un Taotai presented me with some mandarin velvet boots and felt stockings, which enabled me to resume my walks, and promised a chair throughout the remaining 2,000 *li* of our journey. He offered us anything we wished, with a free hand. After a photo of himself and sons, the Christians, and Kao Ta-lin, we had communion service together and a farewell dinner.

At the next station, Pih-ke-t'si, we also had a fine welcome, funeral service, and communion, and prevailed on the mandarin to open the newly rebuilt chapel to the little group of disciples in this place. We had our dinner there after the funeral; twelve Christians being present. There friends first told us of the fate of our beloved David Stenberg and his evangelist, Boyendelger, supported by our Beulah Chapel, Tientsin. They, with the young ladies, the Misses Anderson and Lund, settled on a grassy slope, for which they paid Chok Ker-che, the Mongol chief, 2,000 Tael. They had men's and women's chapels, and the place was stocked with oxen, camels, and horses. From this center Mr. Stenberg hoped to reach all Southern Mongolia. He had travelled far and wide, and was a Mongol of the Mongols. Near their plantation lived a Mongol widow, Yung Kwa-fu, and her son. She was accustomed to tribal warfare and joined in with Chok Ker-che to dispossess the new owners of the soil. Like Ahaz, he wanted the garden (as well as the gold).

Naboth must be slain. So Yung Kwa-fu and the soldiers enter and pillage the Mission, while the missionaries went to the chief for assistance. He was in league with the woman, however, and on her return, the missionaries were surrounded, led to the back of the Yamên and shot. The five persons (including Carl Suber) were from Chicago, U. S. A. A greater self-sacrifice was seldom made than by the members of this far-off Mongolian mission. They died at their post in Chia-ching.

We reached Sa-la-t'si the following day. The whole church came on a bitterly cold day to meet us on the way. The mandarins and most of the city were stationed at the cemetery gates, and we were invited in to tea. The pavilion was arranged for us, and, escorted with soldiers and buglers a score, and swordsmen and spearmen as many more, we entered the place where the remains of the Olson party were buried. We requested their removal to Kuei-hua-ch'eng and a twelve foot monument erected in their memory.

The dust and cold wind were sweeping over us in gales. Never did a hot cup of tea prove more welcome. We chattered our appreciation of their great kindness and begged to be taken to the Kung-kwan. The chief magistrate, Fang Nge-ch'ung, is one of the best known and loved Ta-lao-yehs in the north. It devolved on him to arrange three funeral services and cemeteries, beginning in Sa-la-t'si. He did everything handsomely, providing for the native church a week as it followed our steps over 400 *li*. We liked him personally and from a business standpoint. He was energetic, and looked after us all in person. Said he liked foreigners, and wished they would all come back. The missionaries' battered household goods were

sealed up; we inspected them with injunctions, etc. The missionaries themselves had fled westward with those of Sha-ri-tsing, the next station, to Pao-t'eo, and all perished together in Mongolia.

Our retinue was most imposing throughout this section, and Fang accompanied us everywhere. The Christians hung on Pastor Wang's steps, and he instructed them day and night. Miss Klara Hall's orphanage was in Sha-ri-tsing. Shen Taotai gave us the orphan children, and Un Taotai promised to send them to Shanghai. Eight babies and three little girls remain. We took their photos in the funeral pavilion, with as many temporary mothers; Fang being an interested spectator. The orphanage had been rebuilt. Across the road, in front, the most beautiful mountains rose up, close to the wayside.

The Yellow River in the distance, and the charming pastoral scenery below, made an ideal landscape as we looked down on the Orphanage from the bluff, where the founder and her assistant, Kristina Orn, are held in memory. Wild, dreary Pao-t'eo next greeted us with as much pomp as she was able. This border town was the center of four missions, which were all studying or working in this city; two of them with a view of eventually entering Mongolia proper. These were David Stenberg's, Prince Oscar's, the C. I. M., and C. and M. A. When the trouble began, these friends were invited by the soldiers to stop in their camp at Ta-hsueh-t'ai in Mongolia. At the end of a month they plotted with Nieh Ta-ren's soldiers and Boxers in Pao-t'eo, who marched to join them at Ta-hsueh-t'ai. Hearing this the missionaries were persuaded to start for Tientsin, decoyed to Black Water Marsh and surrounded by men in ambush. All were slain, save Mrs. Blomberg, who revived. Yung Kwa-fu learning of this, brought

her to her tent and cared for her two days. Nieh Ta-ren's wife (in the absence of her husband) sent and killed her in her bed. Thus perished in Mongolia three parties of missionaries within a radius of 400 *li* from Kuei-hua-ch'eng *en route* to Urga and Siberia. A fourth party, later, were more successful.

In this town of Pao-t'eo some of God's retribution was meted out. The Taotai Chun was pursued to this place, and committed suicide in the cart, returning for execution to Kuei-hua-ch'eng on the impeachment of Lieut.-Commander Watts-Jones and Shên Tun-ho. When the door was opened, he fell out dead. Yung Kwa-fu is still in Kuei-hua-ch'eng prison, where a hundred or more political prisoners languish. We sent forty gospels and books to them from To-kê-to by the mandarin's assistant, Nieh Sheng-roong, whom we believe is walking in the truth. Kuo Chih-hsien is in banishment in Kashgar, Chok Ker-kee is in hiding, Nieh Ta-ren is still in Pao-t'eo.

After the funeral and communion in this city, and a view from the walls into distant Mongolia, we inspected the household goods in a sealed temple. Nothing of value remained. The Magistrate Fang accompanied us back to Sa-la-tsi, from which we went southward to To-kê-to. Before leaving it was arranged for Wang Teh-fang to accompany us to Kalgan and Hsuen-hua-fu. Mr. Kung was in the caravan, but of no further use. His malady increased from day to day. Fang presented us more Pao-t'eo rugs as a souvenir, greatly surprising us by calling us in, on our return, and exhibiting them on the k'ang. He had brought them in his own cart from Pao-t'eo. We arrived at To-kê-to after a weary, dreary trip of 150 *li*, at noon. The sun was shining in beautiful colors on the icy river (the Big Black)

as we crossed the bridge to the lemon clay bluffs, and were ushered into the city by two escorts of at least sixty Imperials. Lee Chih-hsien met us, with many officials, in the restored chapel compound. The chapel has just been completed at a cost of 1,100 Taels and was handsomely furnished in Chinese-made foreign furniture, and was a nice place to rest in after the sand storms of the way. The old servant's tears seasoned his tempting dinner, as he related the burning of their homes and chapels. Not a Bible or hymn-book was left in the place. The To-kê-to Boxers followed Mr. and Mrs. Anderson to Kuei-hua-ch'eng, and were part of those who attacked and killed them away over the mountains in Chieh-ko-tan-ko. We chose a spot for the cemetery on the bluff, facing the river and sunset and looking down from ancient Prince To's ruined palaces to the new town on the plain. The Christians were supplied with gospels, and never did a crowd of people more thoroughly enjoy a feast, both spiritual and temporal. There were many experiences *en route* to Feng-cheng which I must omit on account of space. A dashing entry was made into that city of good renown, where the kind mandarin, Hsu Lao-yeh, had assisted Mr. Jacobson and party to escape. P'ailos and triumphal arches were at the military Yamén where we staid, and shots echoed and re-echoed as the city turned out to meet us. Wang Ta Lao Yeh had a worthy reception ready for us, and assembled the church in the guest hall to partake with us and hold the communion service. Here was no martyred missionary, but they had erected two street pavilions and insisted on a service. A man, whom we thought to be a Christian, entered at nightfall, saying "Pastor Wang was cold," and asked for blankets. We sent

a liberal supply, and never saw them more. The mandarin paid for them with apologies.

The next day we made Ta-tung-fu, New Year's eve. Two young Manchus were the new Chihfu and Chih-chou—Loong and Chang. They were as bright and enterprising as they could be, and went into the fun of receiving us with a school boy's zest. Lieu Chen-t'ai kept aloof, but they were quite enough. Horses, chairs, and banners (sixteen of them, made of variegated stripes, a brilliant sight!) coming to meet us and flags waving from the ramparts above the line of march. The six mandarins received us in an inn at the entrance gates before our retinue arrived, then took us to the center of the city to the Kung Kwan prepared. We had a laughable time in the inn, trying to make ourselves understood. When Pastor Wang and the weiyuen arrived, they explained matters. The city was in holiday attire and mood. We had a most interesting time viewing the Roman Catholic cathedral and C. I. M. chapel (rebuilt by the mandarin on a new site and very tasty and ornamental). The former was still in a ruined condition. So many had died here, beside the eleven missionaries and children of the C. I. M. Only six men remained in the latter. They came often to our Kung Kwan, and we treated them as though our own. Although we had no mission there, the pavilions were in waiting, and we yielded to their wishes for a service.

This was the beginning of the third stage of our journey. On the night of our arrival, therefore, we called our trusty chairmen, coolies, muleteers, soldiers, and policemen into the guest-hall, and after feasting them, Wang Mu-si presented each a gospel and explained it simply to them. This was followed by a distribution of sweets, many kinds, which we had

saved for the purpose; and all went away, quite willing to conduct us another 2,000 *li* if need be. Some of them begged to follow us to Shanghai. At a banquet given us in the Chihfu's Yamên, I was privileged to peep into the women's apartments and see Miss Loong, the Chihfu's only daughter. She was pretty as a rose and modest as a violet. My heart went out to her at once. The next morning, as we were starting, she sent in presents of Mongolian felt and Japanese cloth and fruit and cakes. "The former," we said, "is God's first gift for the orphanage." The latter were a great boon on the morrow's journey to Yang-kao.

At this place, Mr. and Mrs. Bingmark and two children of our Mission, met a sad fate. Peddler Chow, who had often been received into their home, entered to "spy out the land," returned with accomplices and dragged them all on to the street, where they were violently killed. He then set up in business with his ill-gotten gains, but in a year from that time his own head hung on the city wall at the instance of Shên Taotai. We feasted with the Chihhsien at his Yamên, where the poor evangelist was tied to a stake for ten days and nights without food or drink, then killed with the sword. It was a sad privilege to stand on the spot of the massacres here and in Ta-tung and think of them in their heavenly inheritance. At Ta-tung we had taken a new weiyuen, whom we called the "General," an expectant general who lost his position when the troubles came. He was not a good manager, and we had increased responsibility for a time. The cemetery in Yang-kow was only occupied by Mr. Bingmark's grave. It was large and beautiful, as was the one in Ta-tung.

One last station, Tung-ching-tze, near the border of Chihli, where Miss Alida Gustafson was working

alone at the time, and we were to be "out of the wilderness." Miss Gustafson—Yung Fa-lee—and the evangelist fled toward Kalgan, and were overtaken near Si-ning, 30 *li* away. She was killed and thrown in the west river, a pretty stream at the foot of the Six-dragon Mountains. Her little home and furniture were still there and the silent guitar. The Eight-dragon Temple was on a slightly hill near the town, the chief locality near the city. This hill we requested for Yung Fa-lee's cemetery, also for the evangelist and others killed; and to our joy the authorities consented to move the temple away for the cemetery.

At T'ieh-chung, we were given the finest retinue of the trip as to chairs and soldiers. All the last day in Shansi (Sunday, February 16th) we wound along the banks of the Peiho river in this charming fashion in the peaceful stillness of our own happy reveries and communion with Him. It seemed remarkable that we should thus trace the beginnings of that river which, broadening and lengthening, meets the sea at Taku, and on whose icy bosom, in Tientsin, our own eldest son was carried into the presence of the King. We arrived in Kalgan on the 18th, and a telegram to Shanghai (we had not heard from home since leaving) brought back the glad answer, "All well! Praise God. Beulah." We did praise Him with joy and thanksgiving. Our journey from Kalgan to Peking was only semi-official, yet our path was strewn with roses. The general, vice-general, and chihhsien, with delightful Lieu Ta-ren of the Foreign Bureau, as well as Mr. Larson himself, made our stay memorable.

At Huai-li-hsien, we once more slept in the Dowager's rooms. The servants often alluded to the Court. Many heads were in cages along the mountain roads. The Great

Wall, ruined in places but still picturesque, had a peculiar charm all its own. We followed the road through the mountain gorges all the Sabbath day, emerging at night-fall at the Nan-kow hotel. Our responsibility was nearly over. We parted with our faithful guide at the railway station in Peking; and after a brief call on our Minister, Mr. Conger (who heartily sympathized with our success), we soon found ourselves in Tientsin with a delightful accumulation of mail and Shanghai papers. After a brief stopover in Wei-hai-wei, where the Lord gave us a nice summer home, we steamed toward home. The task of unravelling the many details in the story of our Swedish Mission has been great. Our beloved evangelist failed us at the time we needed him most. The journey, as it was, and its results, we simply lay at the Master's feet.

It is with pleasure that we report the warm thanks of our Home Board for the settlement with the government of Shansi and their willing compliance with our request to have made, for presentation to H. E. Shen Taotai, a gold decoration of honor—the badge pin of the C. and M. A. We have had the joy of sending back to Shansi two boxes containing about fifty good sized packages of Bibles and books from the Diffusion Society to our many official hosts and their children. These were conveyed to Huai-lu, Ping-t'ing-chou, and T'ai-yuen by Dr. I Wan-teh, one of our former students of the Imperial Medical College in Tientsin, who accompanied Dr. Timothy Richard as one of the professors in the proposed university. His Excellency Shen will forward the presents throughout Shansi. Dr. I Wan-teh writes of their safe arrival and of the appreciation of the gifts sent. We expect this literature to be a great blessing to the ruling households of that province.

Foochow Choral Festival (1902 A.D.)

Easter Monday was observed this year in Foochow as a day of praise and sacred song. For some months beforehand the schools and colleges connected with the different churches had been practising the music, which had been selected by a small committee representing the three missions (A. B. C. F. M., M. E. M., and C. M. S.), and on the day appointed twelve schools sent in choirs to the Tieng Ang Dong church on Nantai island.

In spite of the weather, the morning and evening congregations were estimated at about a thousand, and in the evening, though wet, there were between six and seven hundred present.

At each session there was the greatest attention paid to the music and addresses, and, if one may judge by what one hears on all sides, the day was very much enjoyed, both by old and young, and considered to be a complete success.

The collections amounted to \$29, and already a sum of \$50 has been subscribed towards a central fund, which is to bear the expenses connected with the day, and to go towards transposing and printing good sacred music for the Chinese.

A special feature of the day was the little missionary orchestra, consisting of a violin, cello, flute, clarinet, two first and two second cornets, and organ, which kept the whole body of singers together, and had evidently taken no little trouble with the voluntaries which they rendered.

It would be invidious to single out schools or choirs for special praise, but the part singing of some of the voices, was a surprise to many, and opens up great possibilities for the future; and one outcome of the day should be the development of part singing, both among Chinese

male and female voices. Every choir showed evidence of careful training and of latent powers, and in such a long and varied programme it is deserving of great credit to all, that there was nothing even resembling either a hitch or a breakdown.

But those who laboured so well to make the day the success it was, will find their truest reward to be in proportion as the effort fulfils its purpose:

1. To emphasize the Easter season among the Chinese as one of praise.

2. To inspire the Chinese with a love of, and a desire for, good sacred music.

3. To deepen among all Christians the spirit and blessedness of unity.

THE PROGRAMME.

Morning Session.

10.30 a.m.

Rev. W. L. Beard, A. B. C. F. M.,
(presiding).

1. Orchestral Voluntary.
"Sweet Sabbath Eve." *Kirkpatrick.*
2. General Hymn.
"From all that dwell,"
Old Hundredth.
3. Prayer (Mr. Ling, A. B. C. F. M.)
The Lord's Prayer (chanted) *Excell.*
4. Scripture Reading (Rev. F. E. Bland,
C. M. S.)
5. M. E. Boys' High School.
"He rose Again." *Pantin.*
6. Address.
"Our Day of Song" (Rev. F.
Ohlinger, M. E. M.)
7. United Choir. Easter Anthem.
Kunze.
8. Miss Wilkinson's Girls' School.
"Jesus our King."
9. Anglo-Chinese College.
"Praise ye the Lord" (sung
in English). *Palmer.*
10. Address.
"The Resurrection as a Fact"
(Rev. Mr. Iek., C.M.S.)
11. Collection and Prayer.
12. Orchestral Voluntary.
"Chorus of Angels," from "God
is Love" Cantata. *Mrs. Robinson.*
13. United Choirs.
"Christ the Lord is risen To-day."
Monk.
14. The Doxology.
Benediction.

Afternoon Session.

2.30-4 p.m.

G. Wilkinson, Esq., M.B., C.M.S.,
(presiding.)

1. Orchestral Voluntary.
"Send out Thy Light." *Gounod.*
2. General Hymn.
"Jesus loves me." *Bradbury.*
3. Prayer (Rev. L. P. Peet, A.B.C.
F.M.) The Lord's Prayer (chant-
ed). *Excell.*
4. Scripture Reading (Mr. Diang, C.
M. S.)
5. Miss Garretson's School.
"God's Perfect Peace." *Mountain.*
6. Address.
"The Place of Sacred Music in our
Worship" (Rev. W. L. Beard,
A. B. C. F. M.)
7. Foochow College.
"O Lord how Manifold." *Barnby.*
8. Blind Boys' School, with accordion
accompaniment.
"Hallelujah, Thine the Glory."
9. United Choirs. Easter Anthem.
Kunze.
10. Address.
"The Influence of the Resurrection
in the Christian Life" (Mr. Ding,
M. E. M.)
11. Mr. Tippet's Orphans.
"Two Little Hands for Jesus."
12. Collection and Prayer.
13. Orchestral Voluntary.
"Chorus of Angels." *Mrs. Robinson.*
14. The Doxology.

Benediction.

Evening Session.

7.30-9 p.m.

Rev. J. Simester, M. E. M.,
(presiding).

1. Orchestral Voluntary.
"Send out Thy Light." *Gounod.*
2. General Hymn.
"The Happy Land." *Anon.*
3. Prayer (Rev. M. C. Wilcox, M.E.M.)
The Lord's Prayer (chanted). *Excell.*
4. Scripture Reading (Rev. Mr. Hi
Caik-hang, M. E. M.)
5. The A.B.C.F.M. Theological College.
"The Glorious Hope." *Sullivan.*
6. Address.
"The Resurrection as a Band of
Unity" (Rev. F. E. Bland, C. M. S.)
7. The C. M. S. Theological College
and High School.
"The Magnificat." *Bunnett.*

8. Miss Parkinson's Seminary.
"I am the Resurrection" (sung in English). *McGranahan.*
9. United Choirs. Easter Anthem. *Kunze.*
10. Address.
"The Resurrection as a Source of Joy" (Mr. Ling, A. B. C. F. M.)
11. M. E. Biblical School.
"Lord of all Power." *Naumann.*
12. Collection and Prayer.
13. Cornet Solo, "Nazareth." *Gounod.*
14. United Choirs.
"Peace, Perfect Peace." *Caldbeck.*
15. The Doxology.

Benediction.

At the united prayer meeting following Easter Monday, held in the house of Mr. Ohlinger (from

whom the idea really sprang), it was unanimously resolved, that the Easter Monday choral festival be held annually in Foochow, and that a committee be appointed, consisting of one lady and one gentleman from each mission to make the necessary arrangements for 1903, A. D.

The music (of the general hymns and anthems) for 1902, A. D., may be had at the

M. E. Mission Press,
Foochow.

Price 20 cents.

Missionary Journal.

BIRTHS.

At Kwai-p'ing, Kwang-si, May 16th, the wife of Rev. JOHN FEE, C. and M. A., of a daughter.

At Kuling, May 26th, the wife of Rev. JAS. COCHRAN, A. P. M., Nanking, of a daughter.

At Siang-tan, Hunan, June 11th, the wife of Rev. GEO. L. GELWICKS, A. P. M., of a daughter (Margaret Mary).

MARRIAGE.

At Pao-ning, Mr. W. H. ALDIS and Miss L. H. CARVER, both of C. I. M.

DEATHS.

At Teng-chow-fu, May 27th, FONTAINE MOORE, son of Rev. and Mrs. T. L. BLALOCK, aged one year and five months.

At Mien-cheo, Szechuan, May 30th, MARY CASSWELL, C. M. S., of malarial fever.

At Chefoo, June 13th, ELLEN, wife of JAMES F. BROMTONT, C. I. M., Shanghai.

ARRIVALS.

AT SHANGHAI :

June 4th, Mr. and Mrs. M. BEAUCHAMP, C. I. M., Szechuan (returning), from England,

June 15th, Mr. RALPH C. WELLS, from Manila, for A. P. M., Teng-chow, Shantung; Mr. and Mrs. JACOBSON CH'ENG, and daughter (returning), for Shansi.

June 21st, Mrs. JONES, wife of Rev. D. F. JONES, A. B. S., Hankow (returning).

DEPARTURES.

FROM SHANGHAI :

June 7th, Mrs. Dr. W. R. FARIES, and child, A. P. M., Wei-hsien; Miss EMMA SILVER, A. P. M., Shanghai; Miss E. D. KELLAR, F. C. M. A., Wuhu, for U. S. A.; Miss I. A. ROBSON, C. I. M., for Canada.

June 11th, Rev. and Mrs. J. F. NEWMAN, and three children, M. E. M., Nanking; Rev. G. H. MALONE and wife, Advent Christian Mission, Nanking, for U. S. A.

June 21st, Mrs. W. H. MURRAY and children, School for Blind, Peking, for England.

June 28th, Mrs. H. C. DuBOISE and son, S. P. M., Soochow, for U. S. A.; Rev. S. H. LITTELL, A. C. M., Wuchang, for Canada.

By Siberian Railway: June 20th, Rev. Dr. C. W. and Mrs. MATEER, of A. P. M., Tengechow; and Dr. ELEANOR CHESNUT, M.D., A. P. M., Lien-chow, for U. S. A.

